



KIM IL SUNG

Master of Leadership

TAKAGI TAKEO

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**The respected and beloved leader Comrade Kim Il Sung  
enjoying a chat with children**





The respected and beloved leader Comrade Kim Il Sung giving on-the-spot guidance to the Changyon Coop Farm in Changyon county, South Hwanghae Province



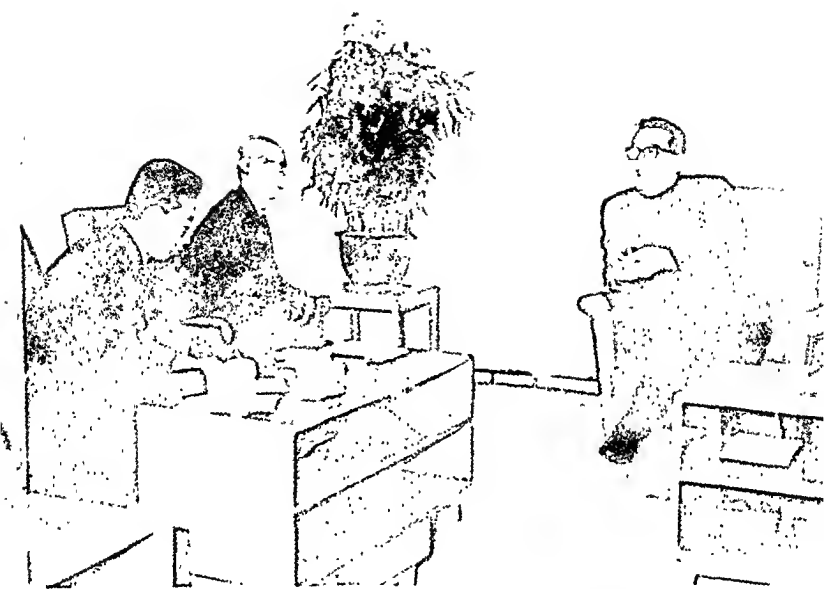
The respected and beloved leader Comrade Kim Il Sung among women workers







The respected and beloved leader Comrade Kim Il Sung chatting with fishermen of the Nampo fishery office one early morning



The respected and beloved leader Comrade Kim Il Sung receives Takagi Takeo, former editorial writer of the Japanese paper *Yomiuri Shimbun*, and his party

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## EDITOR'S NOTE

Takagi Takeo, the former editorial writer of the Japanese paper *Yomiuri Shimbun*, Director of the Japan-Korea Society for Cultural Interchange, visited the Democratic People's Republic of Korea for some three months from December 1971, and was received by the great leader Comrade Kim Il Sung. After returning home, he wrote the book *Kim Il Sung, Master of Leadership*.

Here we introduce most of its contents.



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**OUR FATHER IS  
MARSHAL KIM IL SUNG**



## The Second Daughter Choe Yong Ok Says:

—It was on April 29, 1960, that I, together with my sisters, first met Marshal Kim Il Sung, our father. That day the Marshal had the new uniforms issued to all the primary and middle school pupils of the country with May Day right ahead.

Then I was thirteen years old and in the fourth grade of the primary course at the Kyongrim Middle School. Dressed in my new uniform, I was beside myself with joy. I went to a nearby park with my friends, Chong Sun and two boys.

We were playing there for some time, when a black car drove up to us and two men alighted. One of them spoke to us: "We'll take a picture of you. Will you come with us?" We ran to the car and got in.

Clapping our hands with joy, we asked:

"Where are we going, uncles?"

"We're journalists of the *Rodong Sinmun*. Tomorrow you will see a large picture of you in our paper," one of them said in a jocular tone.

Our car halted in front of a big house. A man was standing there with a camera in his hand.

"Are you going to take a snap of us here?"

"Yes. Your new uniforms look very nice," he answered, turning his steps towards the garden. We followed him. There a gentleman was reading a newspaper on a bench. He turned round and beckoned his hand to us to come, speaking loudly: "Welcome!"

Much to our surprise, we found him Marshal Kim Il Sung.

—I and my three sisters were made orphans dur-

ing the war. We lived in a flat, attending school without any worry under the care of our neighbours. Though young, we were aware that our happy life owed to Marshal Kim Il Sung.

It had been my cherished desire to see him even for once. Now he was sitting before me. I was at a loss what to do.

"How do you do, dear Marshal?"

We made a Juvenile Corps' salute by raising our right hands, and ran to him.

"Are you doing well in school?" he asked, patting each of us on the shoulder and clasping our hands.

"On my way back I saw you were in new school uniforms," he said, wearing a smile. "I sent for you to see whether they are better than the last year's. Let me see how your new uniforms look."

Examining the shorts of a boy's new summer uniform which were introduced from that year, he said: "How do you like it?"

"I like it very much."

"How can you say so?"

"The cloth is fine also."

The Marshal unbuttoned the boy's uniform, looked into stitches and then said, "Hum, it's well done." He seemed very much satisfied.

He took the boy's hand and looked into the palm which was soiled with mud as he had been playing with it.

"You are an urchin, aren't you?" he said, laughing heartily. The boy blushed and withdrew his hand.

"Never mind. Boys are usually fond of mischief. You may have your hands washed by your mother when you are back home."

Then, looking at my uniform, he said:

"Does it fit you?"

"Yes, it fits me exactly."

"What good points do you see in this year's uniform against the last year's?"

"It makes me feel comfortable without a coat. The cloth of the skirt, its colour and pleats are all very good, I think."

"I see, it is nicely pleated." Then he stooped to take the scrap of the label and bits of basting thread off my dress. To tell the truth, my elder sister had advised me to wear the new summer uniform on May Day, but I had been unable to wait. I had put it on without her permission and had been playing in the park.

Setting my red tie right, the Marshal said: "Next year you will get a still better one. For our country is becoming more and more prosperous. Mothers are striving to produce better cloth. You are born into a nice world." His words made a deep impression on us.

—For twelve years since then we have been supplied with summer and winter clothes every year, and each time they were better than the previous ones. So, what the Marshal told us at that time is deeply engraved in our minds.

The Marshal took a look at my shoes and asked: "How many pairs of shoes do you wear out a year?"

"Three pairs", I replied.

A boy answered: "I wear out four or five pairs."

"Hum, four or five pairs. You ought to wear shoes clean and longer. Each pair of your shoes costs the sweat of your fathers and mothers. When you wear shoes longer, it means you are helping your fathers and mothers. But you do take exercises, don't you? If your exercising and dancing wear down your shoes, it cannot be helped." The Marshal laughed another big laugh, and asked:

"Are there many socks and stockings on sale at the shops these days?"

"Yes, there are many."

"I can't believe it. The shop I dropped in at had a small stock of children's socks and stockings. So, I went to a factory and told workers to make more of them. You will have better ones in future."

The Marshal was so concerned about even our socks and stockings! Never before had I appreciated so keenly the bliss of life in this "land of Chollima".

The Marshal began to give out questions. He asked a boy first: "Have you parents? Where do they work?" What should I say when my turn comes? The thought embarrassed me. If it happened at present, I would not trouble him with my reply. But at that time I was suddenly overcome with sorrow. Thinking why death had bereaved us of our father and mother, I kept silence, with my eyes fixed on the ground.

The Marshal took my hand and asked:

"What's your name?"

"My name is Choe Yong Ok "

"Where does your papa work? Is he in a factory?"

I was perplexed as to how to answer. I remained silent, with my head drooping. The beaming smile suddenly vanished from his face.

"Isn't your papa alive?" he asked in a voice laden with anxiety.

"No, my papa died in wartime," I mumbled.

"Died?" he said, tightly pressing his hands together.

He stroked my hair before he proceeded to ask:

"Where does your inamma work?"

"She is dead, too."

No sooner had I said this than I was clasped in his tight embrace.

"Then, with whom are you living?"

"I live with my elder sister."

"What is your elder sister?"

"She is still a first year pupil of a middle school."

"Is she taking care of you and your younger sisters?"

"Yes, she does washing and cooking before going to school."

"Well, it must be heavy work. How did your papa and mamma die?"

So far I had been resolved not to talk about my parents' death, even when asked by anybody, because it would bring irrepressible sorrow to my heart.

But, at that time my tongue loosened in spite of myself and I told it to the Marshal. Oddly enough, I felt inclined to unburden myself to him as to my own father.

"As it happened when I was a child, I can't clearly remember even the face of my papa. He was killed in a bombing raid in wartime while working in a munitions plant. My mamma was caught and beaten by Yankee devils during the temporary retreat. She died of that. We were left orphaned. But, thanks to the warm care of the Government, we have been attending school and are living without worries."

The Marshal listened to me, tears glistening in his eyes.

### The Eldest Daughter Choe Yong Suk Says:

—At first we were advised to go to the "Revolution School" set up for the bereaved children of revolutionary martyrs.

It was a boarding school, and boarding and all the other expenses were, of course, borne by the state. But, if I went to that school, my third sister Yong Sil and the youngest sister Yong Hui had to live apart



from me. Being the eldest, I should take care of them. So I excused myself from going there.

## The Second Daughter Choe Yong Ok Says:

—The Marshal asked me further in detail. I told him everything.

"After my papa and mamma died, the people of the plant where my father used to work took care of us jointly. And aunties in the neighbourhood helped us, carrying even fuel for us. The factory sent us an auntie to live with us.

"But, later she went to Wonsan, her native town, to join her husband who had been discharged from the army.

"She took seven-year-old Yong Hui, my youngest sister, along to take care of her. Now we three sisters are living comfortably under the care of people in my father's plant and in the neighbourhood."

"What lovely doves you are! Well, you are doing very well." The Marshal again patted me on the head and gripped my hands. He gazed at the distant sky a while. Then he took out a blue memo-book from his pocket and asked:

"Will you give me your address, Yong Ok?"

"It's No. 330, the Second Neighbourhood Unit, Chungsong-dong, Pyongyang."

"Hm, hm," nodded he, writing down what I answered. He even put down the address of my mother's factory.

"Have you been to the zoo, Yong Ok?"

"Yes, we visited it on April 16," answered the four of us in a breath. We told him what we had seen in the zoo. The Marshal listened to us with a smile on his face. The boys eagerly imitated a roaring tiger

and the elephant's trunk. Afterwards I thought over why he had suddenly changed the topic. I guess he did so to distract my mind from the depressing thoughts.

"Have you been to the Potong-gang recreation ground?"

"No, we haven't."

"Well, it is now under construction. Amuse yourselves there when completed. You may go swimming in summer and skating in winter. You can enjoy boating, too. It will help training your bodies and making yourselves healthy."

"All right."

"Did you ever enter the Moran-bong Underground Theatre?"

"Yes."

"What did you see there?"

"We saw the performances given by the workers' art circles."

"Good. In future, too, you may enjoy movies or music there."

"Yong Ok!"

He turned to me and asked, "Do you enjoy movie?"

"Yes, the whole school goes to cinema in a body once a week."

"What kind of movies do you like?"

"I like those of high artistic quality. For example, 'Patriot,' 'Love the Future'."

"'Scouts' is the best, I think," exclaimed a boy.

"You see, people see movies not just for fun but to learn after the excellent conducts of their heroes. Enjoying movies, for instance, they think how they should behave themselves to become such fine guerillas or labour heroes as portrayed in them."

The Marshal had had a long talk with us, but he seemed not bored in the least.

"Do the stores supply pencils and notebooks in quantities these days?"

"Yes, we're supplied with them a lot."

"Doesn't the lead of pencils break? How about your notebooks? Doesn't ink blot on them? And how do you like your erasers? Is the rubber good?"

"Yes, all of them have improved these days."

"Well, what you say good is good."

The Marshal gave a big nod.

## The Eldest Daughter Choe Yong Suk Says:

—Let me tell the story about those pencils. It is what I heard from a veteran Party member. In 1946, after the Marshal's victorious home-coming, there was the first session of the Provisional People's Committee of North Korea. The session, I was told, discussed "On the Immediate Production of Pencils" as the first business on the agenda on the initiative of Chairman Kim Il Sung.

Thus the production of pencils was the first policy adopted after liberation and independence. This may sound very strange to foreigners. But it was ascribable to the specific conditions of our country which had been a Japanese colony.

Pencils sold in Korea in the days of colonial rule were all shipped from Japan.

They were, for example, pencils bearing the "dragonfly" and "globe" trademarks.... There were no home-made pencils, nor persons who knew how to make them.

The matter seemed to come right if we imported them from the Soviet Union or from China. But there we had the Marshal's Juche idea. It taught us that we could never attain self-sufficiency in that way.

That is why the Marshal was always considerate about home-made pencils.

## The Second Daughter Choe Yong Ok Says:

—So whenever I write with a pencil or open a notebook, I feel the touch of the Marshal's love imbued in them.

Our talk with the Marshal continued.

"Do you read newspapers or hear news over the radio?"

"Yes, we do."

"Well, what's going on in the south?"

All of us raised our hands, vying with each other in answering.

"Syngman Rhee's kicked out," we said all at once.

"That's right. Why, in spite of that, is our country not reunified?"

"It's because Yankee devils do not go away."

"You are right. You are well informed." Nodding satisfaction, he turned his eyes towards the southern sky.

"In the south, people like your papas and mammas are roaming about the street, even failing to feed their children like you," he said and held me to him in a warm embrace.

"In particular, orphans like this girl are shining shoes or selling cigarettes on the street. When I think of tens of thousands of those ill-fed children, I cannot bring myself to sleep even at night. We must reunify the country at an early date to bring the day when the children in the south, too, are supplied with new school uniforms. To hasten that day, you must study harder. Yong Ok, are you studying hard?"

"Yes, I've got honour marks ever since the first-year course at the primary school."

"I am glad to hear it. When you study so hard, you will surely revenge your papa and mamma and

become a fine person. Please, tell your elder and younger sisters to study hard and build up a sound body."

The Marshal looked at his wristwatch.

It said that over two hours had already passed.

"Oh, how quickly time flies! Now you may go home and have dinner."

"We'll go. Thank you, dear Marshal."

All bade good-by to him. But I fidgeted, feeling somehow reluctant to leave. He hugged me once again.

"Yong Ok, take care of yourself and study well."

He helped us into the car and waved hands after us.

We four went to our school and told our friends that we had met the Marshal. Then I rushed straight to our flat. I was very eager to let my elder sister and others know as early as possible what had happened that day. I flung the door open. But nobody was in.

My elder sister had gone to practice for May Day mass display, and younger one to rehearse for an art circle performance.

I entered the room and took my oath, facing the portrait of the Marshal: "I'll bear in mind what you've said today and become a fine person without fail."

I took lunch alone and was reviewing my lesson. Around four o'clock, there was a knock at the door. I opened the door to find the uncle who had taken a picture of us some hours ago and the principal of our school standing there.

I learned later that that uncle was the aide to the Marshal.

He said: "Didn't your elder and younger sisters come back yet? To tell the truth, the Marshal is deeply concerned about you. He returned from his guidance tour of local factories at four o'clock this

morning by a night train and conversed with you even without taking a rest. When you were gone, he strolled about in the garden, putting up lunch. He was mindful of you and your sisters. He called in me and said 'Go and see how they get along,' and here I am."

A lump came into my throat.

"We are no more orphans," I thought.

The aide looked into my notebooks and textbooks one after another. He then took out his memo-book and started jotting down every piece of furniture and household utensil. He took stock of jars, chopsticks, bowls and dishes, beds, clothes, kitchen utensils, bean paste and soy sauce, as well as their numbers, quantity and variety. Then he went back.

Towards the evening my sisters returned.

No sooner had she entered the room than my elder sister gave me a tight hug, saying: "How lucky you are! It's a great honour."

That day, before she came home, my sister had heard at school what had happened to me and my friends. So, she was excited with joy. She fell on her knees before the portrait of the Marshal and looked up at it for a moment in silence.

I hugged her as tightly as I could, but she sat still as if she were resolved never to move.

It was not until we had had a hasty supper that I could tell my sisters all the details.

My elder sister was to wear flowers in her cap for the May Day mass display, but she could not get down to it, listening to my story.

"Can I also meet dear Marshal when I grow up? Please, go ahead," said Yong Sil, my first younger sister.

"It's an honour to us all that Yong Ok was received by him," my elder sister said. "We lost our father, but we've a respectable father in our dear Marshal. So, let's brace ourselves up and study as hard as we

can." And clasping each other tightly in our arms, we three looked up reverently at the portrait of the Marshal.

—At about ten o'clock in the evening, a knock sounded.

The aide who had come in the afternoon was standing at the door.

"The Marshal's waiting for you all. Let's hurry."

The three of us hastily changed into the new uniforms which we intended to put on on May Day and got on the car.

Yong Sil raised a noise in the car as she chattered, "I will hang on to dear Marshal, calling him 'papa'." In the meantime the car stopped in front of the Marshal's residence.

Going upstairs, we met the Marshal on the landing. He was coming down to meet us.

"Oh, you are welcome," he said, and pressed the three of us to his broad breast, giving us no time to offer greetings.

"I guess you are Yong Suk. You must have had a hard time, taking care of your younger sisters," he said, stroking the hair of my elder sister. He took her hands which were chapped with scrubbing and washing. "Your hands are chapped with kitchen work. That's a pity. Don't they hurt?" He gently caressed her hands. She burst out crying, burying her face in the bosom of the Marshal.

Patting her on the shoulder, the Marshal said, "Don't cry." But she kept on crying.

"Yong Suk, you're the 'head' of a family of four, aren't you? A householder shouldn't weep." With this the Marshal applied his handkerchief to his eyes. Still young, I only wondered why my elder sister had suddenly burst into tears and why the Marshal had dried his tears on a handkerchief.

After seating us in an upstairs room, he asked

my elder sister in detail how we had been getting along.

"Not so fast, speak slower," he said, taking out his memo-book. He jotted down everything she told.

"Well, you the eldest sister are really a good housekeeper. You've done very well. It's admirable you the 15-year-old eldest sister and little ones are doing housekeeping so well by yourselves. By the way, why didn't you go to the Revolution School (a school for the bereaved children of revolutionary martyrs)?"

"If we were admitted into the Revolution School, I and my sisters had to live apart from each other by class. So we didn't go, though we had been advised to."

"Yong Ok, don't you now want to go there?"

"Yes, I want to go."

"How about you, Yong Sil?"

"I, too, should like to go."

"Well, at that school you can make friends and study with interest." He rang up the Nampo Revolution School then and there and arranged the matter.

"I have been there. Children there were leading a merry and carefree life without the slightest feeling of orphanhood. It is a middle-school course, so Yong Suk should go first there, and you two had better go to a bereft children's primary school."

But the Marshal read the mind of my elder sister who was keeping silence. He gave himself concern about one thing and another, and said:

"Yong Suk, don't you want to go to the school?"

"I want. But I wish I could go there living with my sisters."

"Indeed, the Pyongyang Revolution School for primary course as well as secondary course."

He phoned the Pyongyang Revolution School.

"You shall be together at this school. I mean you have no objection. Let's arrange."



right now, instead of waiting for a new school term which will begin with September. Tomorrow we will celebrate the May Day festival together. After the celebrations, you go to the school. Well, you wish to live together with your youngest sister, too, don't you?"

"Yes, we want to be together."

"Well, I will have you got together."

"Oh, what a delight!" Eleven-year-old Yong Sil clapped hands for joy.

"Does it so delight you?" The Marshal had a big smile. He seemed to be pleased, too.

"I will get all of you to go on to university. By the time you graduate from it the economic life of our country will become better. Now let's have a supper."

We were greatly surprised to hear that.

It was already one o'clock at night. Apparently he had not yet taken supper.

"We had our supper."

"It doesn't matter. I intended to have it with you. So, I don't like to take it without you."

At last we were obliged to sit at the table.

"Yong Suk, you are a nice cook, aren't you? Make yourself at home and help yourself liberally."

He helped us with chopsticks.

"What do you like, Yong Sil?" So saying, he laid dishes near to us. Frankly speaking, I had expected some special dishes would be served, for that was the house of the leader of a country. But on the table there were *kimchi*, pickled radish, fried sprouting beans, etc., the same dishes we used to have. We had the pleasure of dining with him at his residence several times every year since then, but each time we found that he had the same dishes as ordinary people had. When we ate our full, the Marshal looked around us and his children, saying:

"Now, I will tell you an old story."

"It happened at the time of the anti-Japanese armed struggle. One day we were in march in the Changpai guerrilla areas. Suddenly the cries of children reached our ears from somewhere. I rushed to a solitary hut from where the cries were coming. There I found two crying children, one about five years old and the other about three years old. Their swollen eyes told that they had been crying for a fairly long time. I watered parched rice-flour and fed it to them. Then I asked the elder one what the matter was. The child said their parents had been dragged away by Japanese policemen three days before. That's how they got left in a secluded hut in the mountains to face starvation. I left a letter there and resumed the march, letting the elder girl walk beside me and carrying the younger boy in the bosom of my uniform, and reached the base at last.

"They grew to be members of the Children's Corps and then fine anti-Japanese guerrillas.

"They fought most bravely against Japanese imperialism and its lackeys.

"Yong Suk and your sisters remind me of the brother and sister. You, too, become as fine persons as the brother and sister of Changpai."

It was already past three o'clock a.m.

"You must be tired. Now you may go home and sleep. Yong Suk, you must perform your part well in the mass display. After May Day parade, wait at your home. I will send my aide for you."

When we got on the car, the uncle handed a large package over to us.

"This is a May Day gift to you from the Marshal."

On returning home, we untied the package. There were beef, eggs, red apples, sweets, cake, buns with meat stuffing, and others.

My elder sister took up an apple to eat. But, upon second thought, she put it down on the table.

"What's the matter, sister? Won't you take it?"

"May 2nd is the day of memorial service for our late mother. I'm going to reserve these for offerings at the mother's grave."

We went to bed but could not bring ourselves to sleep. I felt how papa and mamma would be pleased if they were alive.

I wondered how many children were left orphaned because of the US imperialist invasion. At that moment, my elder sister addressed me, clasping our hands:

"Are you sleeping?"

"No, I'm not."

"Do you know why the Marshal told us to stay at home on May Day?"

"I think he's going to celebrate the festival with us."

"You're right. He is afraid we shall think of our parents on the holiday, spending it among ourselves. That's why he invited us. The Marshal is really our father."

May Day came.

My elder sister was away for the mass display. Yong Sil and I watched the mass demonstration from the third floor of our apartment house.

Around lunch time the aide arrived by car to take us. My sister was with him.

At the residence of the Marshal we had a merry time together with his children, skipping rope and getting on a swing.

We had a fine lunch.

The Marshal came back about four o'clock in the afternoon. We all rushed towards his car. Getting off, he asked, "Did you have a good time? Today there were many foreign guests. So, I couldn't come back earlier." Then he entered the room. All ate cake and enjoyed a movie. It was a Chinese film about the Himalayas. The Marshal took the trouble of interpreting it in detail.

"Whenever foreign films are displayed, papa never fails to give detailed explanation and interpretation," one of his children whispered to me.

After the movie, we all listened, over slices of apple, to the story of Children's Corps members in the guerrilla army who had fought bravely at the time of the anti-Japanese armed struggle.

At supper he told us how we should behave at the Revolution School. He taught us in detail how to wear shoes, how to keep clothes and what to learn at the school.

Unlike the ordinary schools, the Revolution School issues a military uniform, regardless of sex. It has a dormitory for all the students to train the bereaved children of revolutionary martyrs to become pillars of the revolution.

"Keep on good terms with friends at the Revolution School. When you fall ill or have any difficulties, tell me right away, taking me as your father."

The clock pointed to past eleven in the evening.

"I will arrange immediately to have Yong Hui enrolled in the Revolution School. Don't worry about her."

When we said good-bye, the Marshal hugged each of us and then helped us into the car.

That night, too, we were so excited that we could hardly fall asleep.

The next day we visited our parents' graves, taking the apples with us. After putting the apples before the graves, my elder sister spoke:

"Fatherly Marshal invited us to his house three times and arranged for our enrollment in the Revolution School. He promised to bring our Yong Hui from Wonsan and send her to school, too. We will go to the school to become daughters faithful to the Marshal, as father and mother told us. We'll grow up creditably and revenge you father and mother in order that the bitter past of Japanese imperialism will

will never be repeated, and thus we'll repay the favour of dear Marshal Kim Il Sung."

The following day we changed to the Pyongyang Revolution School. At the school the teachers and students welcomed us warmly, presenting us with bouquets as if they had greeted their own daughters or sisters. Thanks to the Marshal's special favor, we were provided with one of the commodious rooms of the dormitory so that we four sisters could live together. Some time later, the youngest sister Yong Hui joined us. So we could study without any inconvenience.

### **The Eldest Daughter Choe Yong Suk Says:**

—Well, just now Yong Ok told you that we celebrated May Day together with the Marshal. I learned later from a cadre of the Party that that day the Marshal left his seat in the midst of an important party to meet us at his residence.

I'm a Party member now and work as an instructor of the Pyongyang City Party Committee. At the session of the Political Committee of the Party Central Committee held on May 6, the Marshal said:

"I am sorry that on May Day I had to leave in the midst of the luncheon party arranged for the Political Committee members.

"Today I'm going to tell the truth about it. I had wanted to examine new school uniforms distributed this summer. So I had some children playing in a park brought to me. They wore new shoes. But I found one schoolgirl with worn-out shoes. I asked her why she was wearing them. I was told that she was an orphan and was living together with her three sisters. I thought they might feel lonely celebrating May Day without their parents, so I invited them to my house to let them play with my children.

"That was why I left the party in the middle. You will excuse me for it."

## The Fourth Daughter Choe Yong Hui Says:

—I was enrolled in the school at the age of seven. But I could not meet the Marshal until the school festival day that year.

There was an art circle performance. We four sisters gave a play depicting our happy school life under the Marshal's care.

I sang and danced in the play. The Marshal came to see the performance. Following the play, he often brought his handkerchief to his eyes. Noticing it from the stage, I lost control of myself and stopped singing and dancing.

"Papa!"

"Long live the Marshal!" I cried.

When the play was over, the Marshal, very pleased, addressed me:

"Yong Hui, you, too, have grown up and become also a nice singer and dancer."

At the school festival (the national student art festival—Ed.) held on October 1, 1963, we four sisters played a national instrument quartet in the presence of the Marshal.

My three sisters played on the *kayagum*, the eldest on the *taegum*, the second on the *chunggum*, the third on the *sogum*, and I played on the *yanggum*.

On that occasion, the Marshal told with deep emotion to pupils and teachers:

"Well, these children have no parents, but they have grown so big and learned to play well on musical instruments.

"If they were in the 'south', they would probably be undergoing hardships by now, hawking tobacco in the street or roaming about begging. It is entirely due to the socialist system that they grow merrily like that. They are the very 'daughters of the Party' brought up by the Workers' Party of Korea. I hope you will bring them up to be women revolutionaries faithful to the Party and the revolution."

Even after that the Marshal showed us unremitting concern. Every year, at the New Year "children's gathering", on May Day or on the occasion of other events, he never failed to ask after our life, saying: "How are those four sisters getting along? Are they growing healthily?"

## The Second Daughter Choe Yong Ok Says:

—I had the honour of presenting a bouquet to the Marshal at the magnificent New Year "children's gathering" held at the Students and Children's Palace on December 31, 1961. We were waiting for him at the large porch of the palace, with bouquets in our hands. At last his car rolled up there.

I approached him to present my bouquet.

The fatherly Marshal was very pleased to see me.

"Oh, is it you, Yong Ok? How you have grown!" said he, pressing my hands.

"Your hands feel cold." So saying, he put my hands in his overcoat pockets to warm them.

Turning to his retinue, he said:

"This is the girl whom I told you about at the Political Committee meeting held after the May Day festival last year. I sent her to the Revolution School and, in less than a year she has grown so big. This is a proof of good education at the Revolution School."

I waited for him outside the lounge.

"Let's go in," he said and led me in. He began asking me in many ways.

"How do you like your meals at the school? What kind of uniform do you wear?" He touched upon the matters of detail.

"Don't you feel hungry?" He repeated this several times.

"Meals are enough for me. I eat my fill."

"Is there anything that troubles you?"

"No, there isn't."

"Let me guess what you would like to eat. You want to eat icecake in summer, don't you?"

"Yes, but we have it when we want to as we have an icecake freezer at our school."

"Well, that's good. How are your elder and younger sisters? They, too, have grown up, haven't they? How are you getting along with your studies?"

"I'm an honour student."

"Good. You are a 'Party's daughter'. So, try hard to become a fine person."

And, when we bade good-bye, he gave us presents.

On April 15, 1962, I attended the celebration in honour of the Marshal's 50th birthday as the student representative of the Revolution School and extended him our best wishes, saying: "We congratulate you on your birthday." He acknowledged me with a smile and gave encouragement to us sisters. Then he offered gifts to us.

After finishing the Revolution School I entered the Pyongyang Higher Light Industry School. In 1967 I had practical training at a textile mill. At that time, the Marshal visited the mill for on-the-spot guidance. He at once remembered me at the workshop.

"Oh, it's you, Yong Ok," he said. He pressed me to his breast and stroked my head.

"Look! She is already doing her part," he addressed the cadres accompanying him



"How do you like your practice? It is an important thing to digest through labour what is taught at school. You must go to college for further education after graduation from the higher light industry school. And you must do your level best for the country and the people."

When I told him I was monitor of my class he was very much pleased and, nodding his approval with a smile, said: "Good. That's fine."

### The Eldest Daughter Choe Yong Suk Says:

—On November 30, 1967, there was the election of deputies to provincial, city, county and ri People's Assemblies. That day I was told that the Marshal was wanting us sisters at his residence.

I was attending college at that time. So, to inform my sisters of it, I phoned the higher light industry school and the Revolution School. But I was told that Yong Hui had been out in a suburb for an election campaign, and Yong Ok and Yong Sil had gone out to play. With much difficulty I got into communications with them. It was at four o'clock in the afternoon that we got together.

My delighted three sisters and I went to the residence of the Marshal.

We were about to ascend the staircase, when we saw the Marshal coming down to meet us.

"Pa!" We exclaimed in a breath and clung on to his arms.

The Marshal was highly pleased.

"Yong Hui, you have grown so tall, and it means I have grown so much old," said he, pointing to wrinkles in his face.

"Are you all honour students? What were you

doing after the poll? Now let me call your names. Please, stand up one by one."

He looked at us and said with a smile.

"You all have grown taller but your statures are still short. You certainly do not practice exercises for growth.

"Yong Suk, how do you like college life? How is the work to achieve the unity based on the Party's monolithic ideology, the Juche ideology? What activities do you conduct after school?

"What do they make with wheat flour at the college dining room?" "What kind of vegetables are supplied by the sideline farm?"

He went on:

"When they are asked, students all reply that they are satisfied with their life, but I think it is yet far from being satisfactory. However, as our country makes progress, students will enjoy far better life than now.

"Now, let me know what hope each of you has for the future. Let's begin with you Yong Suk, the eldest sister. You are now studying at the teachers' college, I believe. What do you say to going on to normal college after graduation from it? Teaching is a matter of basic importance. It means taking charge of the rising generation. It is a serious matter affecting the fate of our country. You must not fail to acquire superior qualifications for a teacher at the stage of college life."

"I will take the correspondence course of a normal college," I replied.

"Yong Ok, what college do you prefer?"

"I will do as papa wishes me to."

"You had better go on to the university. What faculty do you prefer?"

"I prefer social science."

"Then, you may choose either philosophy or economics."

He went on:

"Take the political economy course at the faculty of economics of the university. I wish you become a public figure. Yong Sil, now it's your turn. What is your hope?"

"I will join the army."

He listened to her with a smile and suggested:

"You are still young. You can serve in the army after studying at a college. What about going to college?"

"I want to wear military uniform." She fretted herself.

This provoked the hearty laughter of the Marshal. Then, with fatherly concern, he said:

"At the Nampo Revolution School they wear the like of military uniform. You must finish the advanced course there before entering a medical college. Do you get me? Then you may serve in the army as a surgeon. How do you like it? In case the US imperialists start invasion, you ought to fight with arms. That will do you very well. Now it's your turn, Yong Hui. How old are you?"

"I'm fourteen years old."

"Ha, ha," he laughed loudly and caressed her hair and stroked her cheeks with his big hands.

"What are you going to be?"

"I leave the matter of choice to papa."

"But you have your own hope, haven't you?"

"Yong Hui's always wishing to become a film star," cut in Yong Ok. At this the Marshal laughed another hearty laugh.

"Well, that's also a good idea. But how about becoming a diplomat?" he suggested, and added:

"What do you say if I induce her to study hard foreign languages from her early years and make a fine diplomat of her so that she may serve as my interpreter?"

"Good!" "Fine!" All of us exclaimed in consent.

"Well, now Yong Hui, you study first at a foreign languages school and then at the Foreign Languages Institute and the International Relations College and make yourself a fine diplomat."

He pared an apple and gave it to Yong Hui.

"Yong Suk, you have reached an adult age. You must think of your own future. You ought to let me know when you are married. Anyhow, the four of you must be firmly resolved to become fine women revolutionaries and serve the revolution and construction in our country. Now, let's go to picture show."

We all together enjoyed a Soviet film.

It depicted the activities of a woman revolutionary. The Marshal again acted as interpreter.

The movie over, we had a hearty meal and then received presents.

They were fountain pens and notebooks. The fountain pens were of different colors according to our ages—the black one for me, the grey one for Yong Ok and the red ones for the remaining two sisters. Besides, we were given mufflers, new stockings and towels, which had apparently been kept in stock for his children.

"A student needs much more pocket-money," he said and gave me some money. Moreover, he gave us a box of apples which had been sent to him by local people, saying: "Share them with students at your school."

### The Third Daughter Choe Yong Sil Says:

—I was enrolled in the advanced course of the Nampo Revolution School to wear military uniform which I had wished to. Never before did I felt so

fine as at that time. As good luck would have it, the Marshal visited our school on the occasion of the 10th anniversary of the founding of the school. To our surprise, on his arrival, he walked straight towards the students' dining room. He stepped into the kitchen, examined soy and spices and even bowls, dishes and chopsticks, and then inquired about lots of things.

He dropped in at the physical laboratory where he went through textbooks and teaching material. After that, he called at the hostel.

There he felt beddings of the students and asked about the temperature and humidity of the room. He went out to the playground and sat among the student body and teaching staff for a photograph in commemoration of the occasion. Then he attended our amateur art performance.

"All of you must keep it up briskly. Study and conduct art circle activities merrily and optimistically everyday. There are ever so many good revolutionary anecdotes. Base your plays on them and go on with performance."

Then the Marshal looked hard at me.

"Yong Sil, you are still short in stature. Be more assiduous in taking exercises for growth. Do you hear from your elder sisters?"

Each time there was a function, the Marshal did not fail to show concern over our life.

## The Youngest Sister Choe Yong Hui Says:

—Whenever a head of foreign state visits the Students and Children's Palace the Marshal comes with the guest. On such an occasion, too, he never fails to show solicitude for us.

When I played on the *yanggum*, a classical instrument, at the children's palace in honour of the visiting Tanzanian President, Nyerere, I saw the Marshal beaming while telling something to him. I was sure he was talking about me.

When I finished my performance, President Nyerere mounted the stage and praised me, saying: "Well done!" He sympathized with me as if I were his own daughter.

## The Eldest Daughter Choe Yong Suk Says:

—I finished the four-year course at a normal college in August 1969, and was staying on at the hostel pending my appointment. One September day, around seven o'clock in the evening, I was standing at a bus stop on my way to the hostel after a visit to my friends in Mangyongdae.

Several black cars were running in the direction of Pyongyang. The last car stopped in front of me for some reason. A man got down from it, calling my name.

He was a stranger to me. So I kept silence.

He asked, "Aren't you Choe Yong Suk?" I gave a nod. Returning to the car, the man uttered a word or two to the person in the car. Then he beckoned me to come quickly.

"No doubt you are the eldest sister, Choe Yong Suk. Step into the car, please."

Our car came to a fork where one road was running to a steel works. There stood a car.

"Now, go to that car and greet the Marshal." Only then did I realize the situation. On his way back from a factory in Mangyongdae, he had happened to see me through the car window. "To all appearance..."

Yong Suk," he had said and got a member of his suite in the following car to identify me.

I ran to him. Alighting from the car, he asked me, "Has your college broken up?"

"No, I've graduated from it. I've come round to see my friends."

"What? You are out of it? Why didn't you tell it to me? Well, let's have a talk in the car."

I declined. But he forced me in his car.

"Where are you going now?"

"I am returning to the hostel."

"That won't do. Today let's go to my home and have a chat there," he said.

"Well, my Yong Suk, you have at last finished college!" he said, patting me on the shoulder.

"Have you got an appointment?"

"No, not yet."

"What is your speciality?"

"Pedagogical psychology."

"Our education must be based on Juche. It is a 'Juche-oriented education'. We mustn't copy after foreign patterns. Development of a country depends on education. Teaching is not a mere profession. Because teaching itself is a revolutionary activity.

"Teachers, therefore, must have the honour of being revolutionaries and take pride in it. Now you will be a middle school teacher."

Then, suddenly wearing a smile, the Marshal asked:

"Haven't you got a sweetheart?"

"..."

"No boy takes up with you?"

"No. A student should not."

"Do you mean what you say?"

"Yes, I do."

"You used to speak up everything before me, your father, but this time you seem not to confess the

truth.... Well, now that you have passed through the college, it would be better for you to have a flat and live together with your sisters."

Then the Marshal joyfully talked about our future life.

When the car arrived at his residence, we were welcomed by his children at the porch.

They rushed to me exclaiming, "My eye! It's you, sister!"

We continued our talk over meal.

"Yong Suk, do you really want to become a teacher? You may as well engage in youth work...."

"I want to become a teacher after all."

"Haven't you a lover, really?"

"No."

"Then, leave it to me."

"..."

"Now, you and your sisters need a flat. I will let you have one nearby a restaurant and a laundry."

Afterwards, we four sisters came to live in a flat of an apartment on the promenade along the Taedong-gang River and I taught at the nearby Changjon Middle School.

Three months later the Marshal visited my middle school. It was December 21, a snowing day.

He first looked through the pupils' overcoats and shoes and then asked them: "Have you ever seen a cow or sea?"

"Do you take them to camping in summer?" he asked teachers and then went on:

"It is also important to organize an excursion to Mt. Myohyang-san or Mt. Kungang-san and let them appreciate the beauty of our country and foster a love for it and, at the same time, train their bodies. This middle school is situated in the heart of the city. So, you must take them to the countryside to let them to be acquainted with farming."



In November 1970, after two years of teaching since then, we moved to a flat on Chollima Street. We four sisters are now leading a very happy life.

## The Second Daughter Choe Yong Ok Says:

—Our new flat on Chollima Street was two-roomed and well-furnished. Besides, there were all the living necessities, including quilts, clothes, bowls, dishes, chopsticks and even condiments. My heart was filled with a feeling of gratitude when I thought that the Marshal had given us that favor.

A woman of the neighbourhood unit came to help us and said:

"How happy you are! Yesterday the Marshal's aide came to our neighbourhood unit and told us minutely about you four sisters. I was moved to tears by the Marshal's warm solicitude." That night we couldn't bring ourselves to sleep, thinking of this and that. Sitting up together all night, we wrote the following songs:

### We Will Become Women Revolutionaries

Music and words by Choe  
Yong Suk, Choe Yong Ok, Choe  
Yong Sil, and Choe Yong Hui

#### 1

*On the apricot-blossoming May festival  
Fatherly Marshal called us to his side.  
Holding us to him in a warm embrace,*

*He told us a story of the Children's Corps.  
Oh, in the Marshal's warm bosom  
We have regained our happiness.*

2

*Though enemy deprived us of our parents,  
Who would dare call us orphans?  
We declare at the top of our voices,  
Dear Marshal is our true father.  
Oh, in the Marshal's warm bosom  
Red flowers of revolution bloom.*

3

*We will become women revolutionaries,  
Party's daughters true to the Marshal,  
Who serve the Party and people  
In any storm and blizzard.  
Oh, in dear Marshal's warm bosom  
We will live through all ages.*

### The Fatherly Love

Words by Choe Yong Suk,  
Choe Yong Ok, Choe Yong Sil,  
and Choe Yong Hui

1

*Like the warm sun, father embraces us.  
He brought back lost happiness to us.  
Embracing children across the land,*

*Father brought back joy to us.  
He brought it back to us.*

2

*With fatherly love he embraced us,  
The poor sisters forsaken,  
Who would roam about back streets  
Or drift about at the mercy of waves.  
Father brought back joy to us.  
He brought it back to us.*

3

*With fatherly love he embraced us,  
That we live in the land of bliss,  
That we study new science and enjoy life.  
Father brought back joy to us.  
He brought it back to us.*

### **The Eldest Daughter Choe Yong Suk Says:**

—In October 1971, I was engaged to an officer of the People's Army. The Marshal arranged a match. On April 29, 1972, the anniversary of our sisters' first meeting with the Marshal, I got married.

This year Yong Ok will finish Kim Il Sung University. She is now 25 years old and a Party member.

Yong Sil, my second younger sister, is a fourth-year student of the same university. She is now 23 years old. Now she doesn't insist so much on serving in the army. But who knows? She might still cherish

a dream of becoming a soldier. She is a Party member.

Yong Hui, my youngest sister, has reached the age of 19. She is going to be a seventh-year student of the Pyongyang Foreign Languages School. She is taking a course in French. She is a member of the League of the Socialist Working Youth.

We are very happy, indeed. The Marshal, nevertheless, shows us constant concern. On the New Year's Day this year he sent a gift of pheasants to us.

*Father brought back joy to us.  
He brought it back to us.*

2

*With fatherly love he embraced us,  
The poor sisters forsaken,  
Who would roam about back streets  
Or drift about at the mercy of waves.  
Father brought back joy to us.  
He brought it back to us.*

3

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**FROM THE SOUTH TO  
THE NORTH**





Ro Jun Sok (aged 32) was from Ribang Sub-county, Changnyong County, South Kyongsang Province. As a traffic policeman of the northern police station in Pusan he was widely known among citizens.

For his great stature and distinguished ability in traffic regulation, he was once placed second in a poll on the popular traffic policemen of the city.

Yet he was not in a good humor. Because his everyday duty brought him the keen realization that the policemen in south Korea of today had no right at all to earn a popularity with citizens. He laughed scornfully at himself, thinking that if he was popular among citizens it was due to his poor hand at taking a bribe.

Ro Jun Sok had finished a high school in the suburbs of Pusan and had been immediately press-ganged into the army. Having been discharged in 1964, he had offered his services as a policeman. For he had thought it was the most stable job in south Korea. He entered a police school. At the first hour of lessons an instructor spoke gravely.

"When you go through training here, you'll be honourable police officers. Your names are already in the hands of the north, so you've no choice but to show selfless devotion to opposing communism and maintaining public peace."

From the second hour started the "*bbinddan* education". It was quite contrary to the solemn instruction in the first hour. Ro Jun Sok was astonished.

It was a lecture on *bbinddan*, that is, how to screw money out of merchants, peasants and other people of the city.

"Mark my words," said the instructor. "Your duty is heavy. Yet your salary is small. You can't keep

the pots boiling on it alone. What is more, you can't meet your superior's demand unless you practise *bbinddan*."

He left the school and was commissioned. He discharged his first day's task and came back, when one of his seniors asked him:

"Hey, how much *bbinddan* have you got today? You're a green hand and you've got *ryongchil*, haven't you?"

*Ryongchil* is a cant among the police officers. It means no gains. *Ryongpal* means acquisition.

Policeman Ro Jun Sok was assigned to the traffic section. Everyday he took pains to get *bbinddan*.

His daily quota was 3,000 *won*. If an ordinary policeman brings in as much *bbinddan* as 90,000 *won* a month, he has to pay 60,000 *won* to his section chief. The latter has to pay a half or two thirds of it to the chief constable. Both the amount of money to be paid and the date of its payment are fixed definitely.

Payment is made twice every month—the 15th and the end of the month.

The place where Ro Jun Sok worked was favorable to practicing *bbinddan*. For the traffic policemen automobiles are the best target for *bbinddan*. Of them the trucks are made easy victims. They can hold up any truck because no running truck is without dust. After inspecting its body they yell to the driver: "You can't drive such a dusty truck. It must be better adjusted. Suspension of operation for three days for readjustment!"

This will put the driver in an awkward situation. So, the driver puts 200 or 300 *won* into their pockets, imploring: "Please overlook my fault for this time...."

If it is a diesel truck, its accelerator is stepped on. Of course, the exhaust-pipe emits smoke.

"This won't do for the prevention of air pollution," they complain.

When they repeat the same process, they become familiar with the drivers. This makes it impossible to take *bbinddan* any more with the same old trick. But, if they fail to bring in the allotted sum, they will get it in the neck. So, this time, they themselves implore the drivers.

"I can't help it, for it's an order from my superior. Spare me only 200 *won*, please." They apply this tactics at times.

If it doesn't work, then they shift their targets to automobiles from the country. And they never fail.

Policeman Ro Jun Sok performed escort duties several times for smuggled goods. This side job gave him a capital chance for getting a huge amount of easy money. It is not difficult to know when goods are smuggled and to whom they belong. So, the policemen lose no time in entering into an engagement with the dealer concerned. And, trucks loaded with smuggled goods, openly run along big streets in the daytime, guarded by a white car (patrol car) sounding sirens.

Like this, the patrol cars are often used for business other than public service. Sometimes chiefs of police sections themselves ride about the streets in a white car to urge payment.

If a policeman fails to pay, he is called to account. Those who have acquitted themselves well of the obligation are rated as policemen of "distinctive service merit".

Besides the regular payment, they have to make a special payment. They do this when the Chief of the Headquarters of National Police comes down to their police station for inspection. As soon as the day of inspection is fixed, the whole police station including the chief constable gets strained. The chief constable immediately calls in the chiefs of three sections—public peace, traffic and investigation—for an emergency meeting.

The subject for discussion is "On the measures

for receiving the Chief of the Headquarters of National Police".

The "measures" are to "squeeze money for reception expense". The traffic section mobilizes the entire staff in a general traffic control. It even receives reinforcements from other sections. The policemen are not allowed to share even a penny from the *bbinddan* money they take on the day. But they get it mercilessly because it affects their service merit. One traffic regulation team pays 50,000 to 80,000 *won* a day to the chief constable.

The chief constable entertains the Chief of the Headquarters of National Police at the nearest hot-spring resort. He even calls in girls for the guest.

An ordinary policeman receives a monthly salary of 12,000 *won*. The lowest board charge amounts to 11,000 *won*. So, when he pays it, he can hardly afford to buy tobacco. He cannot hope to keep his family on his salary. If he shows poor results in payment, he will be sent down to the countryside within three months.

Policeman Ro Jun Sok failed to make a fair showing. But somehow he escaped from being demoted to the countryside. There was a reason. He ranked second in the popularity vote and excelled in traffic regulation. Moreover, he was a tall and handsome man. So, he was posted at the crossroads whenever President Pak visited Pusan.

Two years later, Ro Jun Sok was placed in charge of general affairs for anti-communist inspection in the information section.

His business there was to censor letters from Korean residents in Japan and from foreign countries. It is conducted under the name of "exposing seditious documents". Letters to suspected persons are censored directly by the section chief.

Here Ro Jun Sok learned a cant *mentsuki*. It means persons put on the black list. There were as

many as 1,000 *mentsuki* within the area under the control of the northern police station of Pusan.

*Mentsuki* on the black list are classified:

- 1) Those who did scullery work for the People's Army when it advanced southward in the Korean war;
- 2) Those who talked with men of the People's Army;
- 3) Those who helped the People's Army in its transport;
- 4) Persons whose families are in the "north";
- 5) Persons whose families in Japan went over to the "north".

This is aimed at repressing the underground activities of the Workers' Party cells which were widely organized by the "north" in the liberated areas of the "south" during the war.

After he had joined the staff of the information section he came to acquire various informations on the "north".

He hailed from South Kyongsang Province and his elder brother was a ri headman. His family belonged to the respectable families in the village. The province was known for the strong anti-US sentiments from long ago.

During the Korean war he was in his teens. He overheard adults talking gossips among themselves while smoking off mosquitos.

They said that Kim Il Sung was the great General who had dealt heavy blows at the Japanese army while suddenly appearing and disappearing by his "tactics of shortening distance with preternatural swiftness". They also said that, as a result of the revolution carried out by General Kim Il Sung after liberation, the landlords had been wiped out in the "north" and all the poor peasants there came to have their own land and that, therefore, if General

Kim Il Sung should come down there, "life will certainly turn for the better".

Through the censorship of letters he learned that people were very often talking, though cautiously, about General Kim Il Sung and his politics. It was a surprise to him.

While serving as a policeman, he observed two shocking events.

One was a trial of intellectuals in 1968. They were accused of having conducted communization activities in the "south" while studying in West Germany. The accused said in court:

"To remain true to Comrade Kim Il Sung we gave a pledge to devote our lives to the south Korean revolution and bring reunification to the country." Their resolute words awoke grave thought in him who was a policeman.

(They are highly-educated persons and we cannot stand beside them. What is more, they are not in distress for their livelihood. Yet, they say that they are struggling for the revolution and reunification at the risk of their lives. Their words contain the truth, to be sure.)

The other was the case of Kim Jong Tae, Chairman of the Seoul City Committee of the Revolutionary Party for Reunification. Since he was of the same Kyongsang Province origin, Ro Jun Sok closely followed the progress of the case through police informations.

Chairman Kim had founded the Revolutionary Party for Reunification, had been arrested while struggling for the revolution and reunification in accordance with the Juche idea, and had attempted to break prison. He was known as such.

At last, his sentence of death was irrevocably settled. Just before execution, Chairman Kim Jong Tae, turning to the north, shouted:

"Alive or dead, I'll devote my whole to the

respected and beloved Comrade Kim Il Sung. This is the Korean Communists' outlook on life. Long live Comrade Kim Il Sung!"

Such was the content of secret information documents of the police.

Ro Jun Sok was tempted to think again of politics, administration and society in the "south".

In the "south" the gulf between rich and poor is great, as people say: "The rich get ever richer, while the poor get ever poorer." It is a paradise for men of political power and plutocrats and high-ranking government officials around them who "grow richer and richer". Yet workers "become poorer" so that they find it all the more difficult to keep the body and soul together.

They are forced to work 12 hours a day at work places without any labour safety facilities. But their wages are no more than 6,000 *won*. They barely cover one-fourth of the minimum living cost for a five-member family, which is said to be 25,000 *won*. What is worse, even those wages are held in arrears.

Struggle to receive back pay has become a commonplace. So the streets are overflowing with jobless persons, part-timers and displaced peasants. They are living in shacks made of empty field ration boxes of the US army. Many of them are burden-carriers.

Boys and girls are denied school opportunities. They are rummaging dumps or doing shoe polishing. Among them are even those who go about begging.

Makeshift huts of jobless people are often forcibly removed on the ground that "they defile the appearance of a city".

It is the policemen who supervise this business. High-ranking officials dispose of the sites of the removed huts to capitalists on commission of 20-30 per cent of the prices of land.

It is seemingly fair to build multi-storied buildings.



big residences or hotels under the name of modernization, but bribery is rampant behind the screen of that modernization. Every building has to be given a construction permit and this requires a huge amount of bribe.

The Seoul-Pusan expressway looks like nothing but one designed for war preparation. Such was his thought. While discharging his duty he himself observed a few instances in which farm lands were expropriated and villages removed for the expressway. This worsens the situation in the "south" where renouncement of farm land by peasants has become a great social problem. Peasants are exploited by the landlords, and various kinds of taxes are levied on them. To make the matter worse, the "government" is utterly neglecting afforestation and water conservancy while zealously stepping up, in collusion with building companies, the construction of the expressway which brings it profit in commission. Therefore, almost every year farm crops are heavily damaged by flood, and the number of displaced peasants is on a steady increase.

It seemed to him that the police machine and the policemen existed to maintain injustice and corruption. And his censorship of letters made him feel pains from the contradiction of his job.

What he had keenly realized through the censorship was that most of the letters from compatriots in Japan bore the tidings of their families and friends who had gone to the "north".

The letters communicated news of the independent building of a socialist country which was quite new to the Korean nation.

Many of Korean residents in Japan are from the "south", and their kins and friends, too, are in the "south". But they wish to be repatriated to the "north", instead of going back to the "south". Why so? The government in the "south" asserted that it

was a "forced repatriation" or it had something to do with the "increase of military strength in north Korea". But he found no sign of them in the letters from Korean compatriots in Japan which bore the tidings of the "north".

On the contrary, much was spoken about warm welcome to the returnees, concern for their housing, low prices, etc.

Ro Jun Sok could not overlook the fact that many of the Koreans in Japan were going over to the "north" although their native places were in the "south". The more he read their letters, the more he thought that the path to the "north" taken by them was just the path he should follow.

The incident of seizure of the *Pueblo* occurred. The *Enterprise* sailed hurriedly toward Wonsan.

"Now, a war will break out. This time, the 'north' is sure to bite the dust."

Such was the unanimous view of the policemen. The government, too, propagandized to that effect.

Afterwards, the US aircraft-carrier *Enterprise* was kept away from the police information of the "south". The rumor spread that it had fled. Days passed, but no war. And no accident either. After a while, an information came that the captain of the *Pueblo* had written a letter of apology.

Then, the crew were released at Panmunjom. Here the "mighty" United States cut a disgraceful figure before the Korean nation.

"So much for America's might."

"The 'north' has become stronger."

Such words were whispered here and there even among the policemen in the "south". They were latent public opinion in the "south", so to speak.

This again put policeman Ro Jun Sok in meditation.

He got indignant at the ferocity and arrogance of the US troops who looked down upon the Korean

nation. There was no help for it, though. He knew the policemen in the "south" were not in a position to set themselves against US soldiers' outrages on women, murder and violence. As a policeman he felt vexed at such helpless position.

The superior says, "Americans did it. Leave them alone." All the administrative organs have US advisers. The Korean officials are only required to mechanically fulfil their orders. All they can do independently is to receive commission and bribe.

The pinball case, forged bill case, Walker Hill case, automobile scandal, the formation of a thief village.... "Monkey see, monkey do." Oh! It's disagreeable. It's disgusting!

The information section also examines letters from compatriots residing in America, France, West Germany and Southeast Asia.

In the course of censoring them, Ro Jun Sok learned that General Kim Il Sung was widely known internationally, too. He also learned that *Kim Il Sung: Biography* had been translated and published in various countries.

The government in the "south" protested against the review of *Kim Il Sung: Biography* in *The New York Times* and *The London Times*.

"The biography of General Kim Il Sung is being translated in the United States, Britain, and Japan as well. A leading statesman of Korea is General Kim Il Sung after all." He came to have a firm belief.

The stories and legends which the boy Ro Jun Sok had heard from elderly people more than 20 years before while smoking away mosquitos were now firmly embedded in his heart.

He made up his mind to go to the "north" where a worthwhile life was waiting for him.

How could he go over to the "north"? Ro Jun Sok decided to go to Japan first. He tried various ways

to establish a medium, but in vain. Because he had neither relative nor friend in Japan.

In all cases he had to "leave the south". Otherwise, he would not be able to take the path to the "north".

He was thinking over a plan, when he heard that an "overseas development corporation" was recruiting Korean labourers for work in West Germany.

He at once proceeded with his scheme. He gave in his resignation on March 15, 1969 and parted with his five-year policeman's life for which he had felt the constant pangs of conscience.

The overseas development corporation announced that those who had finished high school were qualified for recruitment. In West Germany, it coaxed, mechanization was highly developed, and work, even if coal mining, was quite easy because all the processes of work were put on a push-button line. Moreover, three years' labour would bring in three million won.... These words were all enticing. Ro Jun Sok could not bring himself to believe them. But his ulterior motive was to go over to the "north". So he restrained himself and underwent a physical examination. He also heard the anti-communist discourse given by the Central Intelligence Agency.

It was on July 23, 1970, when he left Kimpo Airport for Dusseldorf after receiving the set discourse and training.

A party of Korean workers going to West German collieries consisted of 177.

An employer from Ruhr was seen at the airport. One hundred and twenty-seven, with the exception of 50, were taken to Gelsenkirchen in Ruhr. They stayed in a camp for two months before they were sent into pits.

What they experienced there proved the saying, "Seeing is believing". The Korean workers were made to work at faces one thousand metres deep, which

were vulnerable to cave-ins. They were given shovels instead of press-buttons.

They were even denied approaching mechanized work places. Only Germans were allowed to push the button there.

Work was hard. A German workteam leader watched them from a distance.

In spite of laborious work, Ro Jun Sok's heart burned with the hope of going over to the north.

What was he to do to go to the "north"? Not a good idea occurred to him at all.

On Sunday evenings Korean workers used to gather at one of their dormitory rooms to dispel the gloom over wine. Everybody had his own complaint. But, they had no one to bring it against. This made them seek solace in drinking and gossiping.

But Ro Jun Sok did not talk much. For his life as a policeman had taught him that in such a place there always was a CIA agent keeping watch on the Korean workers.

But other workers were not cautious of their tongues. When alcohol went to their heads to heat their feeling of spiritual relief, they began to voice their discontent and blabbed out everything.

They said they were from the "south", but none of them "wanted to go back to the south". One of them said, "I'll find a job in a third country." Another declared, "I'll go to the 'north'." Ro Jun Sok looked into the latter's face. Before he thought that he was a brave fellow, his sixth sense, which he had cultivated while serving as a policeman, told that "the man who says such a thing in the presence of those from the 'south' is certainly a special agent".

But Ro Jun Sok, too, gradually got excited as the wine began to take its effect. He sang songs like others.

"Oh, indeed I wish to go to the 'north'," again

uttered the man whom Ro Jun Sok had thought to be a special agent.

"If you wish so much, why can't you jump over the Berlin wall?" Ro Jun Sok said unwittingly. "O, my! What a slip I've made!" thought he. But, as if he had not sensed it, the man talked to Ro Jun Sok asking this and that.

He introduced himself, saying that he was from Seoul and his name was Kang Jong Sok.

Ro Jun Sok was determined to "kill this special agent."

Days of hard labour one thousand meters underground rolled on.

Occasionally a German workteam leader, patting Ro Jun Sok on the shoulder, said: "Let's have a break."

Of the West Germans, the informed persons enforced little racial discrimination against Koreans.

"I'm sure you, too, know about Kim Il Sung because you are a Korean."

"I know."

"Then, you may know the Juche idea, too."

"No, ... not up to that."

"Kim Il Sung is the greatest leader of Korea today. He is the greatest hero of the 20th century. He is also an outstanding leader of the international communist movement. I am now studying the Juche idea. Why don't you, a Korean, study the thought of Kim Il Sung?"

The workteam leader looked dubiously into his face.

West Germans never meet Koreans without asking, "Are you from the 'north' or from the 'south'?" Because they share the same feeling of a divided nation. As the saying goes, "The fellow sufferers pity one another."

When one answers, "I'm from the 'south'," they

say, "the 'south' is bad". But if one gives a contrary answer, they speak, "the 'north' is good".

Ro Jun Sok was surprised to find that West German intellectuals and workers were deeply interested in the socialist state in the northern part of Korea.

At book-stores he saw books and journals bearing the title of "Korea". But there was not a single book on the "south". They were either publications introducing the "north" or translations of books published in Pyongyang.

Each university had a society for the study of the Juche idea, and the Korean students studying in Germany, too, were affiliated with it.

The contest for all-Europe empty-handed self-defence art championship was held in the town of Bowan near the Gelsenkirchen Colliery, and some Korean coal miners from the "south" took part in it.

Ro Jun Sok, too, went there to cheer them on. Arriving at the place of contests, he found that the "south" Korean nurses working at West German hospitals had also come there on a cheering mission.

At the entrance, members of "the society for the study of the Juche idea" were distributing pamphlets and pictorials to visitors. Among these were copies of a pamphlet entitled "Let Us Intensify the Anti-Imperialist, Anti-US Struggle". A throng of visitors were surrounding the distributor, vying with each other to get one. That day Ro Jun Sok was dressed in a smart-looking double-breasted coat. He looked upon the scene with admiration.

He was greatly moved by the fact that even in West Germany students and workers were distributing pamphlets published in the Democratic People's Republic of Korea.

A German accosted him, holding out his hand. "As you see, even German students are distributing such pamphlets. It's quite troublesome."

He seemed to have mistaken Ro Jun Sok for a member of the ROK embassy staff as he wore a fine coat.

Sure enough, a councilor of the embassy of the "south" from Bonn was standing with watchful eyes behind the crowd of people who were asking for pamphlets at the entrance. He was recording the name of each Korean resident in West Germany who took pamphlets.

Keeping an eye on the councilor from the opposite direction, Ro Jun Sok waited for a chance. The councilor left his seat a while. Losing no time, he hurriedly bored his way through the crowd, received a pamphlet and a pictorial and put them into the inside pocket of his coat as fast as he could.

Now he was too uneasy to support the players. Before he was detected by the councilor of the embassy of the "south" in Bonn, he left there and came back to the lodging house of the colliery.

Through conversation he came into close association with Kang Jong Sok whom he had at first regarded as a CIA special agent of the "south" and even made an attempt to kill. From the beginning the man was not a special agent. From 1964 to 1967 he had served as an MP in the "south". He had disliked his occupation and resigned as a lance corporal. Afterwards, he had started a business, which had failed with him. He had wholeheartedly wished to go over to the "north", so he applied for recruitment of miners to be sent to West Germany.

But Ro Jun Sok's intuition that the man might be a special agent had been correct. For Kang Jong Sok had a record of an MP.

While keeping company with each other, they had learned that their similar job had awakened them to the rottenness of society in the "south" and made them feel remorse for their malversation. Soon



they had been welded into one with the purpose of going to the "north". They had discussed their plan together and watched for a chance.

No sooner had Ro Jun Sok arrived at the lodging house than he called at Kang Jong Sok's room. Both saw the pamphlet and pictorial brought that day. The pictorial carried the portrait of President Kim Il Sung as well as a picture of Mangyongdae, where the President was born. The appearances of rapidly advancing agriculture and industry impressed them.

Laying the pictorial before them, they grasped each other's hands and sat for a while, speechless.

"Let's go! Let's go to the 'north' in any way!"

"Yes, let's go. Let's realize our plan at once."

"Good. But I think we must acquaint ourselves with the course beforehand."

"All right. How about going to grasp the state of affairs in Berlin?"

"That's good. I'll go and see how matters stand there"

Ro Jun Sok consulted a colliery doctor and got a medical certificate. He reported his absence before his departure to Berlin.

In Berlin he took a taxi. He told the driver that he was "a Japanese tourist" and gave him a good tip. Thus he closely examined the streets of Berlin. He ventured to go to the barrier of Berlin. There he felt as if CIA men of the "south" had been posted at its corners. He went into a metro, where he learned that if one went by metro to Frederick Street, one could go to either East or West Berlin.

"I've got it! This course will lead us to the east." He drew a conclusion. He returned to the lodging house. He and Kang Jong Sok made preparations immediately.

On October 13, 1971, the two men received their

wages for two months, obtained from a hospital medical certificates for "a week-long recreation", and reported their absence. Then, on the evening of the 15th of the same month they left Gelsenkirchen. They evaded the direct course to Berlin. There was no knowing where the special agents of the "south" were. The former policeman and MP had a good knowledge of a dangerous course and took care that the worst case did not happen. They went first to Essen by train and stayed there on the night of the 16th. Next day they arrived at Hamburg, from where they went to Tempelhof by air on the same day. They spent a night at a hotel there. They at last decided to exile themselves to East Berlin on the 18th.

It was past 5 p.m. when they arrived at Frederick Street, their destination, after leaving Tempelhof by metro. There, too, they did not act at hours before and after noon, the hours when they were liable to attract notice. They chose the rush hours.

And they had to go over to East Berlin at that point. But they did not know what course they should take. They had no other recourse but to go out of the metro. So they ascended the staircase on the right, avoiding the eyes of others. But the gateway leading to the open air was closed. They broke into a cold sweat. They were afraid some one might be watching them to report them to a check point in West Berlin.

They turned back. This time they tried the staircase on the left and soon were out in the open air. They found a boy of 12 or so sitting on a bench. It was a tram stop.

"Is this the east or the west?" asked Ro Jun Sok in poor German.

"West Berlin is below."

His German was so poor that the boy probably mistook him for a man going to West Berlin.

The two men walked down to the metro, their legs

trembling under them. Among the people standing in queues there was a black-skinned man. Ro Jun Sok thought there would be no special agent among negroes.

"Where are you going?" he asked.

"I'm going to West Berlin."

"Which is the course to the east?"

"Go down another staircase and turn right."

They said thanks, went down another staircase and turned right. There they saw a policeman standing at the entrance. A shudder passed over them again. They thought the game was up. But at the second glance they found that his uniform was different. When they had first met him they had not been able to notice it because of the falling dusk and undue haste.

No doubt it was East Berlin. Ro Jun Sok thought they were at the check point in Frederick Street. To confirm it, he asked:

"Is this the east or the west?"

"This is the east."

"We are south Koreans. We want to go to north Korea. Help us."

"It's outside my right. Come along."

They were led to a passport inspection office for people coming from West Berlin. Some 17-18 persons were standing in queues there. The two men felt restless as they thought that they might be detected if they stayed there longer. Scores of metres away on the opposite side from this eastern inspection office was the Charley check point set up by the US troops, who were on the strict watch against any smugglers into the east.... They ran to the head of the queue. A policeman came to them at a run.

"What are you?"

It was so abrupt that they didn't know how to answer in German.

Ro Jun Sok took out his dictionary and pointed at the word "refuge". At this the policeman was startled. He went into the office room to report. Presently a man who seemed to be a superior came out and said, "Wait here." Fearing that they might be seized while waiting for the man at an open place, they made gestures in desperation to express, "Allow us to wait in your office room."

"You may feel at ease. Stay here."

"We want this informed to the embassy of the north—the Democratic People's Republic of Korea at any rate."

"What's the telephone number of the embassy?"

"We don't know. We beg you to check and ring it up."

The man went back and returned with a sheet of paper. He said, "Sign your names here." Again the two men felt uneasy. They could not sign without knowing what it was for.

"We'll do if you give notice to the embassy."

They were so adamant that the man seemed to be somewhat irritated.

"Then, you may go to the embassy by taxi."

At this they again felt ill at ease. Who knows what may happen on the way? Again they made gestures like mad to express their request: "Anyway, call up the embassy." That was the only course open to them.

After half an hour, the man came and said, "Come out. Somebody's just arrived from the embassy." But they were still uneasy. What if a man of the cunning CIA should have come to take them away saying that he was a member of the embassy staff?

"Is he really a member of the DPRK embassy?"

"Yes, he is."

"Are you quite sure?"

"Sure! You can trust us."

With a firm determination they came out.

Two men were waiting for them, one in a single-

breasted coat and the other in a close-buttoned coat. Both of them were carrying badges bearing the image of President Kim Il Sung on their breasts. They felt relieved at seeing the badges.

They shook hands. Ro Jun Sok felt as if he had met his brothers who had been away for many years. It was around 7 p.m. when they arrived at the embassy by car.

Having listened to the men, one of the embassy members said:

"It is quite understandable that you desire to come to the 'north'. But, the 'southern' side always makes false propaganda that men of our Republic have abducted 'southern' people to the 'north'. We won't force you. Think it over this night. If you want to remain as ever in the 'south', we'll send you back to West Germany."

It was at 2 p.m., on October 27 that the two men arrived at the so much longed-for city, Pyongyang, via Moscow. They were warmly welcomed by comrades from the Committee for Peaceful Reunification.

# WHAT IS THE JUCHE IDEOLOGY?



President Kim Il Sung answered our question: "Will you fully explain the Juche ideology to us?" Follows his answer:

You asked me to explain the Juche ideology in detail.

I will give you a brief answer.

I think you will get a clearer idea of it if you read some of my books on the subject.

The Juche idea is the sole guiding idea of our Party and the guiding principle for all activities of the Democratic People's Republic of Korea. Taking the Juche idea as an unshakable guide in revolution and construction, we have firmly established Juche in all domains of our endeavours.

Establishing Juche means that the people approach the revolution and construction in their own country as masters. In other words, it means the embodiment of independent and creative spirits; the people must adopt an independent and creative stand to solve mainly by themselves all the problems arising from the revolutionary struggle and constructive work, in the context of their own country's actual conditions.

The revolution can neither be exported nor imported. Foreigners cannot carry out the revolution for us. The people are the masters of the revolution in each country, and the decisive factor of victory



in this revolution is the strength of the country itself.

Moreover, as the revolutionary movement of the working class and the popular masses forges ahead, many new problems, difficult and complex, arise.

Therefore, in order to carry out the revolution in each country, the people themselves as masters of the revolution, must endeavour and fight, and through their own intelligence, judgment and efforts, solve all the problems that arise from the revolution and construction, in terms of the situation in their country. This is the only way to successfully carry out the revolution and construction.

Thus, the Juche idea demands that everyone make the revolution in his country the focal point of his thinking and revolutionary activity. Revolution and construction are carried on by people. For victory in the revolution, therefore, people must have a correct revolutionary world outlook, and it is important for them to have the readiness and ideas to accept responsibility as masters for the revolution and construction in their own country.

The Juche idea is based on these requirements of the revolution.

Establishing Juche was especially important for us. Long ago some people in our country developed flunkeyism towards great powers—the servile attitude of not believing in their own strength but worshipping others whether right or wrong and serving those powers. Even when the country was in danger, those who were infected by this attitude engaged in sectarian strife with the backing of their masters, looking

to others for help instead of trying to meet the crises by relying firmly on their own people and their own efforts. As a result, our country was eventually ruined at the hands of others.

Flunkeyism towards great powers was not eliminated even later on and, accompanied by dogmatism, did great harm to the development of our revolution. The main reason for the collapse of the nationalist movement and the failure of the early communist movement in our country lay in flunkeyism and sectarianism resulting from it.

There are many such instances not only in our country but also in other countries. In some countries there appeared factionalists who failed to maintain a Juche-motivated stand in the national-liberation and communist movements following the ideological trends of foreign countries, greatly hampering the development of revolution.

We learned from this the serious lesson that when a person takes to flunkeyism he becomes an idiot, when a nation takes to flunkeyism the country is ruined and when a party takes to flunkeyism it makes a mess of the revolution.

If one, captivated by flunkeyism, blindly follows others and acts as they do, he cannot find out the cause of an error he commits, nor the way to remedy it. But when one judges all matters for himself and solves them to suit the actual conditions of his own country, he will be able not only to conduct the revolution and construction successfully but will also be able to quickly find out the cause of an error and remedy it even if he is at fault.

In the light of this historical experience, the Korean revolutionaries were determined to definitively avoid sliding into flunkeyism in the revolutionary struggle and build a state independent and sovereign in the true sense of the words, on the basis of the Juche idea, when they would establish a new country in the future. This was the unanimous intention of the early Korean revolutionaries.

The establishment of Juche became increasingly important to us following the August 15 Liberation. Because of US imperialist occupation of south Korea, our revolution became difficult and complex; the flunkeyist idea of worshipping, fearing and submitting to America took root in south Korea and illusions about Japanese militarism became widespread.

Viewing the establishment of Juche as the key to the destiny of the revolution and construction, we have struggled unyieldingly all the time against flunkeyism and dogmatism in order to firmly establish Juche. Through this historic battle, we achieved the complete spiritual emancipation of our people from the yoke of flunkeyist ideas which had corroded the spirit of national independence and creative wisdom for a long time. The Juche idea has been thoroughly embodied in all areas of the revolution and construction in our country.

Our people as well as the Party members and cadres arm themselves thoroughly with the Juche idea. They do not waver in the least, regardless of the winds that may blow in from other countries, and are not at all affected by these winds. The thoughts of our people are very sound.



issues entirely in accordance with the actual conditions of our country.

As an example, in order to lay the foundation for an independent national economy and to ensure rapid improvement in the impoverished lives of people in conditions of the severe ravages of war, we advanced our basic line of socialist economic construction, that of giving priority to the growth of heavy industry simultaneously with the development of light industry and agriculture. This is an original line arrived at by correctly reflecting the demands of our own economic development and through the creative interpretation of Marxist-Leninist theory.

After properly assessing our specific requirements, we also established a policy of agricultural cooperativization to reorganize the economic forms prior to technological reconstruction. We proposed the reorganization on socialist lines of the capitalist commerce and industry. These proposals were original and unknown in other countries. When our Party advanced this line and proposals, those who were infected with flunkeyism and dogmatism criticized them, saying, "No book has ever dealt with them," and "They had never been tried before." But the validity of the line and proposals has been proved by the fact that our country has become a socialist industrial state with a developed agriculture in a brief span of time.

With regard to our intelligentsia, we have also followed a policy different from that in other countries.

Despite their former wealth, the old intellectuals

of our country have a national, revolutionary spirit, because they were subjected to national oppression and discrimination under the colonial rule of Japanese imperialism.

As for those intellectuals who were educated in the old way and worked in bourgeois or feudal society, if they wanted to work for the people and the development of the nation, we pursued the policy of developing the revolution together with them, educating and remoulding them in the practice of revolution. Thus, they have been remoulded as revolutionary intellectuals serving the revolutionary cause of the working class. They have already done a great deal and even now, are still working faithfully.

The Juche ideology is demonstrated in our unique line of simultaneously building up the nation's economy and defences to increase both our economic and defence powers to meet the imperialist manoeuvres for aggression and war, and also in our original line and policy of peaceful reunification of Korea by the Koreans themselves, following the expulsion of the US imperialist aggressors from south Korea, and free from foreign interference.

That is why all our Party's policies are in accord with the actual conditions of our country and the aspirations of our people, and we are able to firmly maintain our political independence without indecision in adversity.

Economic self-support is the material basis of political independence. The country which depends economically on others cannot help depending on others politically.

This was why immediately after liberation we put forward the line of building an independent national economy and implemented it despite all difficulties.

To build an independent national economy by one's own efforts does not mean closing the door of one's country. While building an independent national economy under the banner of self-reliance, we have developed economic relations of mutual accommodation and cooperation with other countries on the principles of complete equality and mutual benefit.

Our struggle has borne good fruit and, as a result, we now have a comprehensively developed independent national economy equipped with modern technology. This firmly guarantees the political independence of the country.

National self-defence is the military guarantee for the country's political independence and economic self-support. As long as the world is divided into national states and imperialism remains on the globe, one cannot speak of independence and self-support if one has not the defence capacity to safeguard his country and people from foreign aggression.

By thoroughly implementing the military line of self-defence, we have built up an enormous defence capacity for smashing any provocation of the aggressors and firmly defending the country's security and the revolutionary gains.

With the thorough implementation of the principles of independence in politics, self-support in the economy and self-defence in guarding the nation, we have built the proud, powerful and reliable new socialist country that we aspired for. If we had not

established Juche but bent instead with the wind and danced to the tune of others, we could not hope for today's successes.

Some capitalist newspapers call a socialist country maintaining independence "national communism". Our Juche ideology has nothing in common with the "national communism" which the reactionaries are noisily talking about.

The Juche ideology is based on Marx's principle "Workers of all countries, unite!" and is in full accord with proletarian internationalism.

We make it a principle to maintain and defend independence on the Juche ideology and, at the same time, to strengthen internationalist unity and cooperation. The independence we advocate is by no means separated from proletarian internationalism. There can be no internationalism separated from independence, and vice versa. It does not befit a Communist to turn his back on proletarian internationalism under the pretext of maintaining independence. This means simply sliding into ethnocentrism.

We now maintain mutual relations with other countries on a completely equal and independent basis.

We neither intend to encroach upon the interests of other nations nor allow anyone to trample upon the rights and dignity of our nation. We are developing political and economic relations, on the principles of complete equality and mutual respect, with big and small countries which take a friendly attitude towards our country.

Independence, too, is a prerequisite to unity and



eration among the socialist countries. In order to achieve genuine unity, all should abide strictly by the principle of independence. We now hold fast to our principles in the efforts to achieve unity and cohesion among the socialist countries.

Our principles are, firstly, to oppose imperialism; secondly, to support the national-liberation movement in colonies and the working-class movement in various countries; thirdly, to march on towards socialism and communism; and fourthly, to abide by the principles of noninterference in each other's internal affairs, mutual respect, equality and mutual benefit. It is our idea that even if differences exist, they should give way to these four principles to attain unity.

As regards our attitude towards the revolutionary struggle and democratic movement in other countries, we also abide strictly by the principles of independence and noninterference.

The party and people of each country know their national affairs better than anyone else. It is natural, therefore, that they should decide how to conduct the revolutionary movement in their country. All we have to do is to support and encourage as best we can the just struggle of other peoples for national and social emancipation. We will not meddle in it or force our idea upon them. We do not mechanical follow the examples of others nor ask them to swallow ours whole.

The revolutionary and democratic movements going on in many countries can develop successfully and emerge victorious only when the parties and people of those countries independently work

correct guiding theory and scientific methods  
struggle according to the actual conditions in the  
countries, and put them into practice.

## THE PEOPLE ARE THE MASTERS OF THE REVOLUTION

The Democratic People's Republic of Korea is called the "cradle of the Juche ideology".

It is also said that at present there are more than 190 Juche ideology study groups in Asia, Africa, Latin America and Europe. A phenomenon akin to a boom is observed from this figure.

The following expression of the Juche ideology is common knowledge. "The people are the masters of the revolution in each country. It is like putting the cart before the horse that foreigners carry out the revolution for them. The revolution can neither be exported nor imported." What an impressive expression! It could easily win even the hearts of the "Nine of the Yodo-go" (the nine Japanese students belonging to the "Red Army group" who kidnapped the plane "Yodo-go" and flew over to the Republic—Ed.).

Viewed historically, the origin of this expression goes back to the 1930's. Around 1930 President Kim Il Sung in his teens was leading the Korean Young Communist League in the Kirin area.

This young revolutionary felt disgust at the dirty scramble for leadership and schismatic activities which were afoot in the Korean communist movement in those days.

The Korean Communist Party was founded in 1925. But owing to the arrest of many Communist Party members and Young Communist Leaguers in the roundups made on four occasions and to the ever-intensified factional activities of the "M-L group", the

"Tuesday group", the "Seoul-Shanghai group", etc., within it, it was dissolved at last by the Comintern in 1928.

Even after the dissolution of the Party, those groups were opposed to each other, each forming its own party reconstruction group. Factional activities were intense also in northeast China centring around Kirin. Each factional group formed the "Manchurian general bureau of party reconstruction group" and was engrossed in factional strife. The "elder Communists" made their appearance at the symposiums of the members of the Kim Il Sung-led Young Communist League and other Korean youth and students, where they advertized their own groups.

Kim Song Ju, or Kim Il Sung, a sensitive high teen, considered the acts of the "elder Communists" to be criminal. He was very angry at their actions as he thought that they would hardly bring independence to the fatherland. Here the Juche ideology came into bud.

He moved to a Korean village in Chiachiatun near Changchun, where he set up a primary school and continued his revolutionary activities, travelling the area between Chiachiatun and Kuyushu of Yitung County. In the course of his activities he entertained the belief that the Korean peasants could become masters of the Korean revolution if they were educated. Here the Juche ideology put forth leaves.

"The Korean people are the masters of the Korean revolution. Only the Korean people can carry out the Korean revolution."

In an interview given to us President Kim Il Sung explained how the Juche ideology had taken shape.

"Long ago," he said, "some people in our country developed flunkeyism towards great powers—the servile attitude of not believing in their own strength but worshipping others whether right or wrong and serving those powers. Even when the country was

in danger, those who were infected by this attitude engaged in sectarian strife with the backing of their masters, looking to others for help instead of trying to meet the crises by relying firmly on their own people and their own efforts. As a result, our country was eventually ruined at the hands of others.

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"We learned from this the serious lesson that when a person takes to flunkeyism he becomes an idiot, when a nation takes to flunkeyism the country is ruined and when a party takes to flunkeyism it makes a mess of the revolution."

"In the light of this historical experience, the Korean revolutionaries were determined to definitively avoid sliding into flunkeyism in the revolutionary struggle and build a state independent and sovereign in the true sense of the words, on the basis of the Juche idea, when they would establish a new country in the future."

We felt that President Kim Il Sung was saying this from the bitter experience he had undergone while denouncing the historical mistakes such as the schismatic activities of the "elders" of the early Korean Communist Party, their factional strife, scramble for leadership and dogmatic errors and failures resulting from reliance upon the Comintern or foreign countries.

At the same time, there were contradictions between the workers, peasants and men of culture and the confrontation with Japanese imperialism and its stooges—landlords, capitalists and pro-Japanese bureaucrats. This situation presented complexity and

arduousness before the revolutionaries in those days.

This state of affairs played a role of fertilizer in making the Juche ideology spread its roots and send forth branches.

In answer to the question as to whether the Juche ideology means "national communism" the President said, "No".

"The Juche ideology," he said, "is based on Marx's principle 'Workers of all countries, unite!' and is in full accord with proletarian internationalism.

"We make it a principle to maintain and defend independence on the Juche ideology and, at the same time, to strengthen internationalist unity and co-operation. The independence we advocate is by no means separated from proletarian internationalism. There can be no internationalism separated from independence, and vice versa. It does not befit a Communist to turn his back on proletarian internationalism under the pretext of maintaining independence. This means simply sliding into ethnocentrism."

"The party and people of each country know their national affairs better than anyone else. It is natural, therefore, that they should decide how to conduct the revolutionary movement in their country. All we have to do is to support and encourage as best we can the just struggle of other peoples for national and social emancipation. We will not meddle in it or force our idea upon them. We do not mechanically follow the examples of others nor ask them to swallow ours whole."

## "CATCH THE RAT IN GOOD TIME"

In the Juche ideology are incorporated an indomitable fighting spirit and strict vigilance. President Kim Il Sung learned from the historical experience of the struggle waged over the past 40 years and more against factional activities, dogmatism and flunkeyism in the Korean communist movement.

Sharp words attacking the manoeuvres and schemes of such elements can be found in any report or speech delivered at large meetings.

The concluding speech made at the Plenary Meeting of the Central Committee of the Workers' Party of Korea held on April 4, 1955, is a clear evidence of it. It also marked a turning point in establishing Juche.

At the meeting he named and criticized one by one those engaged in factional activities within the Party.

In the first place, tracing history from 1925, he explained what was at the root of the formation of factional groups and the manoeuvrings of factionalists. He said in the following vein:

... The Korean Communist Party organized in 1925 fell asunder because its leaders were not well-versed in Marxism-Leninism, and was destroyed owing to the manoeuvres of the factionalists and saboteurs. These factionalists should regard it as a grave crime that they destroyed the Party by their factional strife. On the contrary, they think they have done much for the revolution, and are even now attempting to secure high posts in the Workers' Party of Korea.

In the Party there are now persons who formerly belonged to or even led the M-L group, the Tuesday group, the North Wind association, the Com-group

and various other factional groups. . . .

Pak Hon Yong of the Tuesday group or the like had to be made the first object of attack when viewed from the Juche ideology.

At the said Plenary Meeting in 1955 President Kim Il Sung said:

"...No small number of people who once participated in factional strife often talk about the 'unity of the Party' and say, 'I'm for the Party,' and so on. They behave with propriety at times, but, on many occasions, having not entirely given up their old habits, these old factionalists get together for sly tricks, whenever the chance presents itself. Some of those who led factional conflicts in the past are still filled with individualist heroism and try to seize any and every opportunity to form factions again. Instead of tirelessly working for the revolution, they continue their sly tricks to muster around them old factionalists and those who had been under their influence, for the purpose of occupying high positions. This is exactly what Pak Hon Yong did in the past. . . .

"This clique claimed that 'The fellows from the south are all good' and appointed them to influential positions and played sly tricks. And eventually they attempted to subvert our Government in collusion with the U.S. rogues and sell out our country."

Citing the name of Li Sung Yop, he went on to say:

"Among those who came from the southern half are persons who profess themselves to be representatives of the people from there. As soon as they rise to high positions, they behave as if they have found jobs and afforded a living to the people from the southern half and as if they decide their destinies, aiming to use them as cat's-paws in their personal manoeuvres. Li Sung Yop once enticed some comrades from the southern half in this way."

Judging from the principles of the Juche ideology.



the "old revolutionaries" had been wrong in their way of doing.

Those from China or the Soviet Union thought that the methods of that country were good, and they were apt to rely on the strength of other countries. They were lacking the spirit of independence.

Among the "old Party members" were many people who had lived in exile in foreign countries; they had been out of contact with the people, and yet they wanted to be leaders while engaging in factional activities. Describing their way of doing factional manoeuvres with humour, President Kim Il Sung said:

"The factionalists play sly tricks just like rats. As all of you know well, a rat plays the mischief, sneaking all about the house when people are asleep, but disappears somewhere the moment they shout at it. And as long as the rat is running about and gnawing only at useless bundles, we can tolerate it, but we get very upset when it starts gnawing at a good chest of drawers. If we do not catch the rat in good time, it multiplies, makes holes here and there and may possibly ruin the house in the end."

The struggle against the factionalists within the Party was stepped up dauntlessly and resolutely, with the Juche ideology as the sole guide.

"The leader carried on a powerful struggle against the anti-Party, counterrevolutionary factionalists.

This gang, including Choe Chang Ik, had originally joined the M-L group, a vicious faction, and other factional groups and done much harm to the Korean communist movement before liberation. Indeed, they were traitors to the revolution and accidental elements with inveterate factional habits.

After liberation, Comrade Kim Il Sung had patiently tried to lead them to repent of their mistakes and be loyal to the revolution, and even gave them important positions in the Party and the Government. But, pretending loyalty to the leader and the Party,

they continued to engage in subversive activities.

Comrade Kim Il Sung quickly recognized these manoeuvrings of theirs and was deeply angered by their double-faced acts. But, he showed forbearance for their treachery and warned them to put an immediate end to their anti-Party acts. He persevered in trying to convince them even of matters they "sneered at".

However, on the occasion of the Plenary Meeting of the Central Committee of the Party convened in August 1956, the ungrateful factionalists made an all-out challenge to the Party with the backing of outside forces. The anti-Party, counterrevolutionary factionalists advanced anti-Marxist arguments against the leading role of the Party in the socialist revolution and socialist construction.

They attempted to cause anarchistic confusion within the Party and reduce it to their plaything. They plotted to weaken the monolithic ideological system of the Party, tried to undermine the ranks of cadres of the Party, tested and seasoned in the arduous revolutionary struggles, and to turn the Party into a petty-bourgeois group centering around some of the factionalists....

He dealt decisive blows without restraint at the counterrevolutionary factional elements in the interests of the Party, the revolution and the people. At the same time he soundly smashed the intrigues of the Right and "Left" opportunists who tried to interfere in internal affairs, making use of these elements."  
(KIM IL SUNG: *Biography*, Vol. II, Paek Bong.)

It can be said that the Juche ideology, which is suggestive of hatred and vigilance against the factional elements, has the aspect of "an integrate thought", rather than the original meaning of "Juche" which newly emerged from the antagonism between the "old communist revolutionaries" and the Japanese guerrillas in northeast China.

## VIETNAMESE STUDENTS ENCOURAGED

Students from many countries of the world including Asia and Africa are studying at Kim Il Sung University. One of the dormitory buildings of the university is occupied by the Vietnamese students, who have a memorial gathering among themselves in February every year.

It happened in February one year when President Ho Chi Minh was still alive. President Kim Il Sung paid a visit to the dormitory of the Vietnamese students.

Entering a room, President Kim Il Sung saw his own portrait hung on the opposite wall. A sullen look passed over his face of a sudden.

"What're you studying in our country?"

"We're studying the Juche ideology," replied the students.

"I don't think so. Aren't you thinking the revolution is impossible without importing Kim Il Sung into Viet Nam?"

"No, we don't. We'll carry it out by ourselves."

"Why then have you Vietnamese students put my portrait in your room? If you're truly studying the Juche ideology and establishing Juche, you should keep a portrait of Comrade Ho Chi Minh, instead of mine, shouldn't you?"

Hearing this, the Vietnamese students seemed to be taken aback. Overwhelmed with emotion, one of them grasped his hands.

"Dear Marshal, you're quite right. We're wrong. We'll work harder and unite ourselves around

rade Ho Chi Minh to become masters of the Vietnamese revolution."

The President looked round the Vietnamese students with evident satisfaction and encouraged them, saying:

"Your study at our university means that you yourselves are now struggling for the Vietnamese revolution as masters of Viet Nam. You are all fighting the US imperialist aggressors by yourselves. Juche means self-reliance. To carry out the revolution of one's country by one's own efforts without relying on outside forces, to smash an aggression against one's country with one's own strength, and to promote the construction of one's country with the efforts of one's own people and one's own resources—these are the very essence of the Juche ideology, the independent position, you are studying."

The President thought that he had encouraged them, but some of the students looked somewhat depressed.

Tapping one of them on the shoulder, the President asked:

"What's the matter? You look very sad. You are homesick, aren't you?"

"No, I'm not. Thanks to Marshal's warm care we have Vietnamese dishes in our dormitory every day. Korean comrades, too, are very kind to us. And...."

"And what? Don't hesitate. Speak out."

"I've a question to ask."

"Well, let me hear."

"I'm afraid that if one establishes Juche and promotes the revolution of one's country independently as its master, the international communist solidarity and unity and internationalism will be weakened."

"That won't be so. The Juche ideology has come into being in full reflection of the new stage of development in the international communist movement.

You have already studied this, I think. Some countries have established people's power; some others are still in the stage of liberation struggle; and yet others have just been liberated and become independent. Reality shows that it is impossible to wage all the revolutionary struggles in the same pattern. It is, therefore, necessary to know the specific features of one's own country well and carry on the revolution in conformity with its actual conditions.

"This is by no means national communism, and it does not exclude internationalism. On the contrary, patriotism and internationalism are inseparable from each other. A person who does not love the fatherland cannot be loyal to internationalism, and a person who is not faithful to internationalism cannot be loyal to his fatherland and people."

"I get you. We'll fight on our own."

The President had an amused laugh. Then, straightening his face, he said:

"The Korean war brought total destruction upon our country. The iron and steel plants were so severely bombed that the time for their reconstruction was estimated at 30 years. The towns were all reduced to heaps of ashes. The farm villages were also devastated and even cattle, the only draught animal, were scarcely to be seen there. Really nothing was left. Today, however, we have built on the ruins two times as much as we had had before. What do you think the source of that strength is?"

"It's the Juche ideology."

"That's rather a formal answer."

A smile beamed over the face of the President.

"Of course, the Juche ideology is the source. But there must be things armed with that ideology. What are they? Even when everything has been brought to naught, there remain the territory, the Party and the people. Provided with these three things, a country will certainly be rehabilitated. The reality of our

country affords an example. Your Viet Nam also has a bright future. I believe in the Vietnamese people."

This is how the February memorial day of the Vietnamese students studying at Kim Il Sung University came into being.



DEEP-GOING SOCIAL~~ISM~~  
CONSTRUCTION





President Kim Il Sung answered our questions on the Juche-based internal policy, particularly on socialist construction and the central tasks of the Six-Year Plan:

## **ON SOCIALIST CONSTRUCTION IN OUR COUNTRY AND CENTRAL TASKS OF THE SIX-YEAR PLAN**

As you know, the Fifth Congress of our Party summed up the successes in the fulfilment of the Seven-Year Plan and adopted the Six-Year Plan as another target of socialist construction.

Originally, the Seven-Year Plan was to be carried out between 1961 and 1967. But due to the tense situation around our country, its fulfilment was delayed. While our people were carrying out the Seven-Year Plan, the American imperialists created the Caribbean crisis and escalated the war of aggression against the Vietnamese people, thus greatly increasing tension. Moreover, the US imperialists perpetrated grave military provocations against the northern half of the Republic, while stepping up their new war preparations in south Korea.

Under these conditions, we had to increase the country's defence potential and fully prepare to cope with the enemy's invasion.

Our Party advanced the new line of simultaneously building up the economy and defences and, in accordance with this line, it reorganized the socialist construction programme as a whole and appropriated adequate funds for defence preparations. Consequently, it took us more time than originally planned to carry out the Seven-Year National Economic Plan.

At that time, we directed considerable efforts towards strengthening the defence forces and attained a state of complete national defence, even though this impeded our economic development and the betterment of the people's living standards. That was how we were able to prevent the American imperialists from daring to attack us, though they openly attempted armed invasion of the northern half of the Republic by creating the *Pueblo* and *EC-121* incidents.

Despite the difficult conditions we succeeded in carrying out the Seven-Year Plan. Although it took us ten years to complete the plan, our national economy nevertheless developed at a very high tempo. In the past decade during the implementation of the plan, our industrial production has grown at an average annual rate of 12.8 per cent.

This is I think a very high rate of development in comparison with other countries, and our people are very proud of this achievement.

Last year we embarked upon a new long-range project, the Six-Year Plan.

This plan is a blueprint for making great strides in the struggle to consolidate our socialist system

even further and achieve complete victory for socialism. It is a blueprint for turning our socialist country into a richer and stronger state—independent, self-supporting and self-defensive.

As was clarified in the report to the Fifth Party Congress, the basic task of the Six-Year Plan in the field of socialist economic construction is that of cementing the material and technical foundations of socialism and freeing the working people from arduous labour in all fields of the national economy. This will be achieved through the consolidation and expansion of our successes in industrialization and the advance of the technical revolution onto a new and higher plane.

The main contents of the Six-Year Plan consist of three major objectives of the technical revolution.

The objectives advanced by our Party are, firstly, to vigorously propel the technical revolution in industrial branches to narrow down the distinction between heavy and light labour; secondly, to continue to accelerate the technical revolution in the countryside to reduce the difference between agricultural and industrial labour; and thirdly, to extend the technical revolution towards freeing women from the heavy burdens of household chores. Simply stated, the three major tasks of the technical revolution are dedicated revolutionary endeavours to free the working people from heavy and strenuous labour.

They express the requirements for our economic development following the realization of socialist industrialization, coupled with the earnest wishes of the working people.

Our Party decided that the production of machine tools was the key to the three major tasks of the technical revolution.

The technical revolution is precisely an engineering revolution. It requires adequate supplies of machine tools.

Therefore, last year—the first year of the Six-Year Plan—we concentrated our efforts on the production of machine tools. Heartily responding to the Party's call, our machine-tool factory workers, including those from the Huichon Machine-tool Plant, energetically struggled to increase production through improvements in equipment and extensive automation of production processes. As a result, our engineering industry surpassed the level of producing 30,000 machine tools in a single year.

We have already made a major breakthrough in the implementation of the three tasks of the technical revolution, and now have before us good prospects for the successful completion of the Six-Year Plan.

In order to carry out the three major tasks, we will persevere in the production of machine tools, increasing output and variety and improving their quality. We will also continue to increase the production of tractors and automobiles and turn out more of various farm machines. And for the continuous intensification of the technical revolution, we intend directing great efforts to the development of the electronics and automation industries.

We will also increase production of steel and nonferrous metals for the engineering industry, as well as for the electronics and automation industries.

Judging by our achievements in the past year and the fighting spirit of our working people, we are certain that the three tasks of the technical revolution will be successfully fulfilled in a short span of time.

During the Six-Year Plan our people's standard of living will also be further improved.

Today our people have no worries about food, clothing and housing, and are leading a decent egalitarian life.

During the Six-Year Plan we intend to take steps to raise even higher their standards of living. The most important task we have set ourselves in the improvement of living standards is that of eliminating as quickly as possible the difference in the standards of living of workers and peasants, and the difference between urban and rural living conditions.

To this end, we will develop the county centres enhancing their role as supply bases for the rural areas, introduce bus services in all rural villages and provide them with water supplies. We will also build houses for 300,000 families each year in both towns and the countryside, and will continue to develop public health services. We will raise the wages of workers and office employees as a whole, and bring about a new upswing in the production of consumer goods, thereby significantly improving the general living standard of our working population.

Providing we work efficiently for a number of years, our people should be able to live as well as in any other nation.

During the Six-Year Plan, we intend also proceed-

ing vigorously with the cultural revolution in parallel to the technical revolution.

During this period the number of technicians and specialists will be increased to more than one million, the working people's level of general knowledge and their technological skill as a whole will be raised, and science, literature, the arts and physical culture and sports will be further developed.

One of the important tasks in the cultural revolution during the same period will be the enforcement of compulsory ten-year education.

With the introduction in 1967 of compulsory nine-year technical education in our country, all children and youths between 7 and 16 have received free education at regular schools. The introduction of this compulsory education was a landmark in the development of public education and the construction of socialist culture in our country. As a result, all members of our young generation are growing into versatile and reliable men, possessing wide general knowledge and the basics of modern science and technology.

We are going to introduce compulsory ten-year schooling following the successes and experiences gained in the compulsory nine-year technical education, and further improve the educational work in accordance with our Party's socialist pedagogic principles.

The introduction of universal compulsory ten-year education will bring about big progress in improving school education and in developing science and technology in our country. Of course, it is by no means

an easy task to introduce compulsory education over a ten-year period, and to do this, the state must invest considerable funds. But we have strength enough to carry it out and we are sparing nothing for the education of our future generations. Last year we introduced the ten-year plan on an experimental basis in certain schools, accumulated experiences and laid its foundation to some extent. We intend to introduce compulsory ten-year education on a full scale throughout the country within a few years, beginning this year.

It is of great importance in developing a socialist society to properly combine the politico-ideological unity of the people with the class struggle.

This is why our Party has always paid great attention to this aspect.

In the northern half of our country the exploitation of man by man ceased to exist and a socialist system came into being a long time ago. As a result, the correlations of the working people have become a comradely relationship of mutual assistance and cooperation, which has further strengthened the politico-ideological unity of the entire people.

This, of course, does not imply that the unity of the popular masses grows stronger by itself simply because of the establishment of socialist system. Under this system there remain hostile elements, though insignificant, and there are also remnants of outdated ideas in the minds of the working people.

Therefore, in order to consolidate firm revolutionary ranks and successfully build socialism, we should properly combine our activities to strengthen



the unity and solidarity of the people with the struggle against the subtle manoeuvres of hostile elements.

Under socialism the basis of social relations is the alliance of the working class, peasantry and intelligentsia. However, if one forgets this fact and emphasizes or overestimates only the class struggle, he will commit a "Leftist" error. In that instance, one would tend to suspect people, treat the innocent as hostile elements and create in society an atmosphere of unrest.

On the other hand, under socialism there are also hostile elements and obsolete ideological hangovers, and a class struggle continues. If one does not remember this fact but only sees and absolutizes the politico-ideological unity of the people, he will commit a Rightist error. In this instance, vigilance against hostile elements could be dulled, the struggle against outdated ideas weakened and the capitalist way of life could become widespread.

Therefore, we guard against Right and "Left" deviations and skilfully combine the fight against hostile elements with the work of cementing unity and solidarity among the working people. This leads to a constant strengthening in the unity and cohesion of the masses.

In order to strengthen politico-ideological unity among the working people, we must revolutionize and working-classize the whole society by giving priority to the ideological revolution.

Only when priority is given to the ideological revolution can the historical task of revolutionizing and working-classizing the whole society be solved

successfully, and the ideological and material fortresses in socialist and communist construction be occupied at an earlier date.

To revolutionize and working-classize the entire society amounts to a class struggle to remove all the outdated ideas and non-working-class elements from every facet of social life. But this is totally different from the former class struggle, and the form of this struggle is also different.

The task of revolutionizing and working-classizing people is that of remoulding the working people in their fight for earlier and better construction of socialism and communism, and this arises from the need to introduce all working people to communist society. That is why our Party has conducted, and is conducting, the revolutionization and working-classization of the working people through explanation and persuasion, with the main emphasis on ideological education.

We have made tireless efforts in this direction among people from all walks of life on the principle of boldly trusting all those who wish to follow our Party, and of winning them over to the side of revolution, even when their family origins, their backgrounds and their social and political careers are questionable.

Because we have conducted the struggle for revolutionizing and working-classizing the whole society along the right lines, our people's ideological and moral qualities have now undergone a radical change, and our society has been consolidated internally more than ever before.

The unity of our workers, cooperative farmers and working intellectuals has been further cemented, and all the working people make up a great, united Red family, helping and leading each other forward.

The process of building socialism and communism is a process of revolutionizing the workers, peasants, intellectuals and all the other members of society, and of obliterating all class distinctions through the transformation of the entire society on a working-class pattern.

The building of socialism and communism requires the elimination of differences between the working class and the peasantry in their working conditions through the developed productive forces and, at the same time, the gradual obliteration of distinctions in the thought and morality, cultural and technical levels of all members of society.

An important problem in this connection is the correct solution of the rural question.

Only when a socialist state ends the backwardness of the countryside through the final settlement of the rural question, can it completely eliminate the breeding grounds for reactionary bourgeois virus infiltrating from outside and the footholds for the remnants of the overthrown exploiting classes to engage in insidious manoeuvres. And only by elevating cooperative property to the level of public property, can we greatly develop the productive forces of agriculture, root out the elements of selfishness remaining in the minds of the peasants, and lead all the working people confidently along the road of

collectivism to work with much voluntary enthusiasm for society and the people.

Our Party has actively promoted the technical, cultural and ideological revolutions in the rural areas along the lines outlined in the *Theses on the Socialist Rural Question in Our Country*. The Party is thus eliminating the technological lag of agriculture behind modern industry, the cultural backwardness of the villages in relation to advanced towns, and the ideological lag of the peasants behind the working class, the most revolutionary class. We are also continuously strengthening the working-class party's and state's guidance and assistance to the rural areas, and are steadily bringing cooperative property closer to public property, while organically welding the development of the two.

Thus, once class distinction between the working class and the peasantry is eliminated and cooperative property is turned into public property, the entire society will achieve complete political and ideological unity with the common ideology on the same socio-economic basis. We are striving to hasten the day when this will be realized.

## JUCHE-BASED POLICY TOWARDS INTELLIGENTSIA

### THE POLICY TOWARDS NATIONAL INTELLIGENTSIA

"Our policy towards intelligentsia differs from that of other socialist countries. It is because its characteristics and conditions are different from those of the intelligentsias of other countries."

This is what President Kim Il Sung told us two men in a calm tone when we met him in a spacious room on the third floor of a big Cabinet building.

What are, then, the characteristics and conditions of Korean intellectuals? The President said:

"Most of our intellectuals had been children of landlords, officials, teachers and other rich families. But as intellectuals in a colony they had suffered from the constant oppression of Japanese imperialism. This rendered them the 'revolutionary' character"

the Korean intellectuals had specialized in law and literature. There were only lawyers, scribes, or specialists in the commercial law in the economy. They were, so to speak, specialists in the law for defending the imperial system and in the economics in the service of capitalists. There were medical doctors, only a few if I remember rightly, and musicians and literary men.... Such was the composition of the Korean intellectuals. We needed the intellectuals who majored in science and engineering, yet they were counted on five fingers.

"But, it could not be otherwise. There was not a single college in Pyongyang. There was a pastors' training institute run by an American. It was something like a pro-American elements training institute, although a few fighters of the nationalist movement emerged from among the graduates of this institute.... The Japanese imperialists abolished even this institute during the war."

What policy was adopted towards the intellectuals having such characteristics and what "difference had it from the policies of other socialist countries"?

After an appeal was made to the scientists and technicians whose number was small, "a meeting of scientists and technicians" was held on October 18, 1946, with the participation of 60 persons. In his speech at the meeting, President Kim Il Sung clarified for the first time the fundamental of this country's policy towards intelligentsia as follows:

"In the building of a new, rich and strong Korea, the scientists and technicians have a very weighty task to perform. Success in the cause of state building depends largely upon you, scientists and technicians.

"Only when we lay a firm independent foundation for the national economy, can we ensure genuine sovereignty and independence. What is urgently required for this is the able persons who are possessed

of scientific and technical knowledge, as well as the unusual energy, priceless talent and creative enthusiasm of you scientists and technicians.

"First, the scientists and technicians must actively contribute to the planned reconstruction and development of the national economy and to the planned management and operation of all the factories and enterprises.

"Second, you must take an active part in the work of training new technicians and specialists. Without its own cadres no country can achieve self-sustenance in the economy. In order to train technical cadres on a large scale, our country must, from now on, establish colleges and specialized technical schools and set up evening technical schools and short courses everywhere. In this way we will bring up a great number of technicians and specialists.

"The role you should play in this is very important since you have already acquired scientific and technical knowledge.

"The Government is continually showing meticulous concern for the improvement of the life of the scientists and technicians so that they can devote themselves to the development of our science and technique free from any inconvenience and worry."

Attention should be paid to the fact that this meeting served as an appeal not merely to the intellectuals in the northern half of the country but to those intellectuals who had come from the south or were still in the south.

The President said:

"It comes into question if one, from the mere fact of our intellectuals' service with the Japanese and American imperialists, draws conclusion that they sold out the interests of the nation to the enemy. It may be possible that only a tiny handful of intellectuals acted as a conscious running dog, but the overwhelming majority of them were obliged to give their ser-

vice for their living. The Party must make a clear distinction of these facts."

In any country the policy towards the intellectuals in the period of socialist construction has been regarded as the "tactics" of the communist party, not as its "strategy". But, basing itself on the theory of united front which has been verified since the anti-Japanese guerrilla warfare, President Kim Il Sung's Juche idea expounds that it is by no means a temporary tactics. It explains that there will never be such a thing that they will be forsaken like old shoes or liquidated even after the completion of construction.

"Take Comrade Pak Mun Gyu who, to our regret, died some time ago as the Secretary of the Supreme People's Assembly, for instance. He was once a professor of the Kyongsong Imperial University. We did not regard him as a stooge of Japanese imperialism on account of his service under Japanese imperialist rule. While serving the people he had devoted all his knowledge and done a great deal of work for the development of the nation. That is why the state let him work at a high post. He also did his work well."

I had a talk with Pak Tae Hun (aged 67), Professor of Kim Il Sung University and Doctor of Geography, To Sang Rok (aged 69), Doctor of Physics (quantum mechanics), Pak Si Hyong (aged 63), Doctor of History, and others. Through the talk which lasted from 9 a.m. to 9 p.m., I learned that, since their coming over to the north in 1946, those old doctors had been working at their present posts for 26 years, enjoying the highest respect.



## TRANSFORMATION OF THE COUNTRY INTO A LAND OF BEAUTY

Charmed by the picturesque scenery of Pyongyang, a French journalist said: "Paris has parks within itself. But Pyongyang is a city embosomed in parks."

A quarter of the total area of Pyongyang is clad in verdure.

"This also owes to the guidance of the President," says Dr. Im Rok Jae, Director of the Pyongyang Botanical Garden.

The readers who do not know the actual state of things may think, "There goes the same 'guidance'." But it is an original expression of "the leader and the people" in the Democratic People's Republic of Korea.

The following is what Dr. Im Rok Jae said:

"I had been majoring in botany in Seoul. I thought that if I had been placed under the guidance of General Kim Il Sung whom I had revered since the days of colonial rule, I could have put my speciality to practical use for the good of the people.

"In the year that followed liberation General Kim Il Sung set up a university in Pyongyang. Then he made an appeal to scholars in the southern half of the country, too. Carrying only seeds and botanical specimens with me, I barely crossed the 38th parallel after much difficulty."

As he was having a rest at a private house, a man came to meet him. The man guided him to Pyongyang by car.

"This is your residence," the guide said. At this he was astonished. He brought only botanical speci-

mens and some books on science with him. He had no household utensils. But in the house there was everything—from pieces of furniture to kitchen utensils.

When he was in Seoul he had to move from one rented room or house to another. "I have never had an idea," he said to the guide, "that I should live in such a fine house to the end of my life."

The guide told him: "General Kim Il Sung has had this apartment house built for the scholars coming from the south.

"The car you just left had also been sent for you by the General."

He led a worthwhile life, pursuing his botanical researches and teaching botany at Kim Il Sung University. But soon it was interrupted by the Korean war. The students changed their pens for guns and went to the front.

Dr. Im, of course, joined them and fought at the front.

In April 1952 he was called to the headquarters of his unit and was discharged from service on the order of the Military Commission. He was told that General Kim Il Sung was intending to bring him back to Kim Il Sung University which had been moved to Paeksong-ri, a remote northern mountain village, for safety.

He said: "Most of the scholars and technicians fighting at the front were demobilized at that time. Then they made plans for postwar rehabilitation and construction. Back at the university, I found that President Kim Il Sung had worked out a 'magnificent plan for reshaping the land'. Along with my students, I made a survey of botanical resources, braving enemy air raids, and built many nurseries for street trees."

The principles of research indicated by President were:

1) To carry on researches for the transformation of the country into a beautiful, picturesque land, good to live in.

2) To conduct researches for the construction of a land with all sorts of forest resources necessary for the people's life.

In 1959, when socialist construction was at its height, Dr. Im was instructed to lay a botanical garden. The President, together with the doctor, walked all day long about Mt. Taesong-san rising in the northeast part of Pyongyang, and selected a 130-hectare-wide site for the garden.

The President told the doctor, looking out far away:

"This botanical garden will serve as the basic model of land afforestation. I want you to build it up well so that the people who visit here can see at a glance the beauty of 'our land of three thousand ri' and its immense economical potentiality. Let us make this garden the starting point in turning the whole country into a botanical garden. When the fatherland is reunified, let us make the southern half of the country, too, a beautiful land covered with verdure.

"The purpose of building a botanical garden in Mt. Taesong-san is to enrich forest resources in our mountainous country and thus develop our national economy. If your researches in botany are geared in this direction, it will become a science for the people."

The building of the botanical garden was completed in ten years with more than 2,000 species of basic plants as the main constituents. Today cadres come here from all parts of the country to take a short course of land afforestation and forest conservancy.

For the sake of south Korea, a branch garden was laid out in the Ongjin peninsula, South Hwanghae Province, where the climate is similar to that of

south Korea, and the flora of the temperate zone is exclusively cultivated there.

In November 1962, Dr. Im was called to the President's residence. "I have something to consult with you." So saying, the President led him directly to his garden. In the wide garden were cultivated various plants such as paddy rice and hill rice, fruit trees and medicinal herbs and others as on a plot of an agricultural experimental station. The President pointed to a big tree standing in the middle of the plot.

"Why, it's a metasequoia, isn't it?" exclaimed the doctor in spite of himself.

A metasequoia is a deciduous tree belonging to a cryptomeria family. It was discovered in Japan, too, as a dendrolite and was called a "fossil plant". Later its original stock was found in Ssuehuan Province, China.

The President had planted the tree in his garden and conducted an experiment on it. It grows fast and becomes as big as timber for pillars in 15 years. It is hard and, at the same time, light.

"Will you take the trouble to find some way to propagate this tree by cuttings. That is why I sent for you," the President said to Dr. Im.

In early next spring a branch of the tree was cut and planted in the botanical garden. The experiment proved successful.

The director of the botanical garden told me in a joyful mood:

"All the street trees now growing thick in Cholima Street are born of a cutting from the metasequoia in the garden of the President's residence."

## LARGE-SCALE PROPAGATION OF TSOKGARAE

In July 1966, President Kim Il Sung was at a sanatorium near the Amnok-gang River. The director of the botanical garden Im Rok Jae was called there. When he arrived there in the early morning, the President was standing on a slope not far from the sanatorium.

"Here is another subject for you to study. I have called you here because I wanted to tell you my opinion in regard to oil plants. It is imperative for us to solve questions of edible oil and the oil for industrial use. Ours is a mountainous country, so I think we must settle these questions not by means of fields but by the use of mountains."

Leading the way, the President stepped on to a lane. The bottoms of his trousers were soaked wet with morning dews. He stopped in front of a wild shrubbery of *Fagara manchurica* growing on a gentle slope.

"Look at this tree. I have been observing it for three years." It was bearing abundant fruit.

"Every year it fruits well. It also contains much oil. How do you think if we lay out an oil plant forest on mountain slopes with it? Besides, I would like you to make a study of walnut and filbert. I think we can get oil from the stone of apricot. The population of our country increases every year, and we are in need of much more edible oil. It is desirable for you to put stress on this, too, in your botanical researches."

Looking back on those days, Dr. Im said:

"Indeed, I was ashamed of myself. Until then I had regarded botany as a mere science. I could not

but reflect on my own study which failed to be motivated by such a revolutionary idea and patriotism as was displayed by the President who, seeing even a tree or a grass, always thinks of the people."

Walking together with the doctor in the mountain for over three hours, the President said:

"If we plant this medicinal herb much, it will be used either for drug or for food." "Only three years have passed since I grafted this pine-nut tree. The small tree has borne fruit. If we quickly increase this pine-nut tree by grafting and plant them all over the country, their fruit will be good to the health of people, and we will also get excellent oil in abundance. How do you think?"

Dr. Im took off his hat to the broad vision of the President who had been making a study of the economic value of plants which the scholars in this line had failed to conceive.

But I think that in the period of his 15-year-long anti-Japanese guerrilla struggle in the mountains General Kim Il Sung might have always asked people in the bases about mountain plants. His suggestion which startled even the experts must be the fruit of "what he learned from the people," if we trace up its origin.

Upon returning to the sanatorium, wet all over with morning dews, the President invited Dr. Im in a small room, saying: "Let's have breakfast together."

There was only one small dining table of Korean style. So the doctor had no choice but to sit face to face with the President.

"Take it easy, please," the President said. He offered a dish to the doctor and held it in his hand until the doctor received it.

"By the way, I think you have kept propagating the metasequoia, haven't you? Really? Do you mean you have already increased them to ten thousand? They are a great wealth of our country. It seems we

have now amassed an asset enough to bequeath to the coming generation." The President smiled gleefully. Presently, straightening his face, he said, casting a glance at the doctor's eyes:

"The studies you scholars have been carrying on are for the well-being of the people. The botanical studies, too, must be promoted on that principle. We are establishing Juche, yet we are in no way opposed to learning excellent things from foreign countries. It is by no means contradictory to Juche to learn advanced achievements by foreign countries.

"You may go and see whatever country you want in Asia, Africa and Southeast Asia. I wish you will become a 'people's scientist' who advances botany in our country on a Juche-oriented basis and along revolutionary lines."

Early in August 1967, Dr. Im was again called to the President's residence. When he went there the President was waiting for him. He was led to the garden, where the President asked him to find the reason why some varieties of oil plants growing there had not borne fruit.

"The question of oil plants has not yet been solved in our country. Please, look for more oil plants."

Thus, Dr. Im and other botanists went around the country to look for new oil plants. At the same time, they widely called on the people's committees to lend cooperation.

In the course of consulting with people in South Hwanghae Province they discovered a new variety of plant. But it was a rare plant growing singly in that locality.

Informed of this, the President took his pen and wrote a letter to the group for the study of oil plants. It reads:

"I would like you to carry forward your research in the propagation of the plant."

It could bear no fruit until autumn. They offered

to the President one of the three, previous year's nuts they had got.

The President cracked the nut and examined it. Then he sent it back to Dr. Im with the instruction that he should send in detailed reports on the results of the research. The research was successful. The results showed that it could be propagated by grafting its sprouts. Its nut is a kind of walnut, and it easily cracks into two when hit. So the plant was named *tsokgarae* after the Korean words meaning "to be easily cracked". Its fruit has rich content of oil and it is strong against damage by harmful insects. Also it can make a good-quality lumber.

A decision was adopted at the Party Congress in 1970 on sharply increasing *tsokgarae*.

Wearing an expression of joy over being a "scientist serving the people", Dr. Im said:

"Now we have been able to plant tens of thousands of its saplings all over the country every year. The life span of the tree is long, and it bears fruit for 100 years. It will be another fine asset to be handed down to our posterity."

## THE JUCHE IDEA GIVES BIRTH TO A HUGE PLANT

The "February 8 Vinalon Plant" in Pongung built on the site covering 600,000 square metres, is demonstrating its majestic view as if it were the king of the industrial bases on the east coast.

Until twelve years ago the Ryonghung Plains where the factory was sited had been a useless swampy area overgrown with weeds.

The construction project started in 1960 and was completed on May 1, 1961.



President Kim Il Sung cut the tape at the ceremony for the completion of the plant. It would be beyond the reach of common sense that such a monstrous plant was built in a little over a year. But, people in this country said, "Fundamentally speaking, it is also ascribable to the Juche idea."

This may fall short of explanation. But, it connotes that the unanimous desire of the President and the people brought the might of the socialist system into full play.

The climate and other conditions in the northern half of Korea do not suit cotton cultivation. Yet, the peasants had cultivated cotton by the intricate "humus-pot cotton seedling method" to weave cloth.

It had been the desire of all the people to get cloth by more acceptable methods requiring less expenditure of labour than in cotton cultivation.

The northern half of the Republic is rich in its underground resources. In particular, it has inexhaustible deposits of anthracite and limestone, the raw material for polyvinyl alcohol fibre. And there was a Korean chemist who succeeded in synthesizing vinalon at the laboratory of Prof. Kita of Kyoto Imperial University in October 1939. He was Dr. Li Sung Gi.

In wartime Japan Dr. Li was not credited with the results of his research in vinalon. Moreover, it pained him to see his fellow countrymen, who had been drafted in the name of "patriotic corps", digging a ditch for military use near his laboratory at Takatsuki under a whip of Japanese gendarmes.

Some time later, a strict order came from the military authorities that the laboratory should push ahead with its research in the mass production of polyvinyl for military purposes.

As he thought that "it will delay the liberation of Korea", Dr. Li Sung Gi made up his mind to sabotage it. One day he was arrested by the gendarmerie. It was the end of July 1945. He was released on

August 15. With a burning desire to realize his great ambition, he set his foot on the liberated homeland where his family was waiting for him.

Dr. Li was able to take a position as a lecturer at the chemical industry course of the faculty of science and technology in Seoul University and inspire the students with the hope of industrializing the production of vinalon. Later, he was elected rector of the Technological College, but he resigned his post as he opposed Syngman Rhee's policy of transferring the college building to a military academy. It was at the end of May 1950.

One month later the Korean war broke out.

On June 28, Seoul was liberated by the People's Army.

"I ran out into the street. O, the solar eclipse is now over." This is what Dr. Li noted down on that day.

About a month passed, when a man of the General Federation of Industrial Technology called on him and asked: "The Government of the Republic is going to invite you to the carbide chemical factory in Hungnam. What do you say about it?"

Dr. Li gave a ready assent. As far as a carbide factory is concerned, it is inseparably bound up with vinalon synthesizing. Dr. Li's heart leaped up, thinking that he must succeed this time or never.

At Pongung railway station he was welcomed by Mr. O, one of his old acquaintances and his junior in Kyoto Imperial University. He was brought by car to a modern dwelling house with a beautiful garden.

"This house belongs to you," said Mr. O.

In the Hungnam Chemical Factory Dr. Li found that they had already succeeded in the production of alcohol. It meant that a foundation had been laid for Dr. Li's research in industrialization of vinalon production. At first, Dr. Li could not give credit to the ability of his fellow countrymen who had attained

such a level of chemical technology by themselves in five years after liberation. For the Japanese imperialists had seldom employed Koreans in the field of chemical technology.

In October the US troops landed at Inchon. Temporary retreat started.

The research collective to which Dr. Li belonged had to be evacuated to a mountainous area bordering the Amnok-gang River.

He was taking along his wife who was eight months pregnant and his five children including a three-year-old child. They made a poor journey. To make matters worse, enemy planes incessantly flew over them.

After going through all sorts of difficulties they reached a town in Ryanggang Province and stopped for a night. The next day they were preparing for the day's journey, when an instruction came from the Provincial Party Committee. It said: "Put off your departure for a day." Dr. Li's seven family members remained there.

The following morning a member of his collective who was supposed to have left there the day before came back with a farmer and an ox yoked to a cart.

"The leader is said to have been very much concerned about the retreat of our research collective. Having been informed that you were with your pregnant wife and five children, the leader at once instructed the Ryauggang Provincial Party Committee to send an ox-cart. He said that it would be safer to take a mountain path with children on the ox-cart than to go a highway by car. So, the Provincial Party Committee arranged for an ox-cart."

Hearing this, Dr. Li Sung Gi could not keep back his tears.

Taking an extensive view of the gigantic "February 8 Vinalon Plant" from its main entrance, the factory with countless winding pipes as big as the

body of a huge dragon, whose annual capacity 20,000 tons, I recalled the course in which the turbulent research life of Dr. Li Sung Gi, a scientist from Korea, had come to bear such a fruit.

I was convinced that these results were credited to Dr. Li in person but to the national spirit which had surged high even in the thick of the cruel aggressive war.

## THE VINALON DOCTOR FEELS DEEP EMOTION

A Vice-Minister of the Ministry of Industry was sent to him from the capital.

The Vinalon Research Institution was built underground in a mountain in Chongsu of North Pyongan Province near the Amnok-gang River where the dam of the Supung Hydropower Station stands. The huge man-made cavern on the mid-slope of a mountain looked just like a palace. Pillars and walls were decorated brightly. It was equipped with bedrooms, dining room, a bathroom, an entertainment hall and others to guarantee a comfortable research life. Around this underground institution there were the Synthetic Rubber Research Institution, the Fertilizer Research Institution and the Dyestuffs Research Institution. So these underground institutions presented a view of the veritable integrated palace of science and technology. They continued their research work vigorously even under US air raids.

On April 27, 1952, the National Congress of Scientists was held at the Moranbong Underground Theatre in Pyongyang in spite of ceaseless US air raids.

It was not a meeting to discuss military problems.

It was held to put forward the tasks of purely scientific and technological nature in prospect of postwar rehabilitation. This, above all, amazed the scientists present there and stirred them up at the same time.

"Comrades, the war has brought about great losses to our national economy. The intellectuals in the fields of science and industrial technology must devote all their knowledge and experience to surmounting the difficulties and to ensuring postwar rehabilitation and development.

"This is a lofty duty of our intellectuals to the country and the people. I am sure our intellectuals will carry it out to the last with a sense of honour."

True to this teaching, the Congress set forth a Juche-oriented policy for developing the technology of the chemical industry without relying on other countries and closed after three-day sitting.

Some time after Dr. Li came back to the underground institution at Chongsu, several trucks arrived there at midnight in defiance of bombing. They were loaded to full capacity with experimental appliances and reagents, which had been specially imported, and clothes for the research staff.

The research collective conducted their experiment on the industrialization of vinalon day and night. A pilot factory with a daily capacity of 20 kilograms was erected. Later an intermediate experimental factory with a capacity of 200 kilograms was built.

In March 1959 the President visited the Ryonghung Plains and fixed the marsh there as the site for the vinalon plant.

"How do you think changing our plan for a plant with an annual capacity of 10,000 tons to build a 20,000-ton capacity plant?" The President suggested to Dr. Li and other members of the research collective who were accompanying him to the site.

This embarrassed the scientists.

"Well, can you build a 20,000-ton capacity plant?"  
No one could reply.

By that time the Party had already put forward the slogan: "Every effort for the construction of the vinalon plant!" and appealed to the people's own strength.

From the day when the ceasefire came, the President visited steel works, machine factories and mines and had talks with workers on socialist construction.

Subjective conditions seemed to have been prepared for supplying materials and a huge amount of equipment for the construction of the gigantic vinalon plant. But, the scientists were amazed when they heard the President say: "Well, when the plant is completed, let's celebrate its opening in a grand style. You had better start preparing for it." (Oh! Is this the "revolutionary optimism"?)

Fiery was the energy of the people who rushed to the construction site in response to the slogan, "Every effort for the construction of the vinalon plant!"

The "February 8 Vinalon Plant" was so named because the People's Army of the Republic, which was founded on February 8, had undertaken most of construction work of this plant. Along with them people all over the country, students, youth, fishermen on the East Sea, peasants and even housewives, not to speak of workers and technicians, took part in the construction.

The factory has piping equipment with a total length of more than 25 kilometres and over 15,000 machines and installations, big and small. The blueprints prepared for the project alone amounted to a two-truck load.

When the building of the factory proceeded at a high speed, unfortunately Dr. Li got ill and was

hospitalized. In October 1960 he received a letter and parcel sent by the President.

To Mr. Li Sung Gi,

A few days ago I heard that you were in hospital for illness.

Wishing that you will soon come round, I am sending herewith two roots of wild *insam* which I have just received from peasants in Kangwon Province. I hope they will be helpful to your recovery.

Kim Il Sung

October 25, 1960

On May 6, 1961, the ceremony for the completion of the "February 8 Vinalon Plant" in Pongung was held. This plant is called a "Juche-based plant", because everything—from machinery and equipment to synthesizing processes—was done by the Korean people themselves without the assistance of foreign technicians. Also it has the byname of "national reunification plant", because more than 20,000 tons of fibre annually produced in this plant are permeated with the desire of the people in the northern half to share them with their fellow countrymen in south Korea when the country is reunified.

President Kim Il Sung who was to cut the tape marking the opening of the plant was sunk in deep thought. Presently he whispered into the ear of Dr. Li Sung Gi standing next to him: "Well, your lifelong wish has at last come true, hasn't it?" Then he cut the tape with care.

At that moment, every workshop was put into operation. Countless machines, large and small, started with a roar.

Dr. Li felt something hot surging in his heart, and tears ran down his cheeks, as if welling up from his heart.

The President gave Dr. Li a firm grip. They stood long, holding each other's hand, while confetti and balloons flying in the sky of May and the gun salutes of the People's Army resounding.



# FACTORY WORKERS IN HIGH SPIRITS

## REMINISCENCES BY THE FIRST "CHOLLIMA" RIDER

It may be said that "Chollima" and the "Juche Idea" are two international passwords for north Korea.

The Kangson Steel Works near Pyongyang is called the birthplace of "Chollima". One early January morning in 1972, the first Chollima rider Chiu Ung Won (49), Hero of Labour, called on us at the guest house in Mun-su-ri, Pyongyang, from Kangson.

"The Kangson Steel Works is the place where the President visited first after his triumphal return. Riding westward from Pyongyang along the Taedong-gang River, you will come to a fork. The left road leads to Mangyongdae, the birthplace of the President. It happened on October 8, 1945. The President stopped his car at this fork. The adjutant thought that the President would visit Mangyongdae to see his grandparents and aunt whom he had been missing for 20 years. But the President told him, 'Please, go to my old house at Mangyongdae and remember me to all my family,' and rode his car along the right road leading to Kangson."

Chiu Ung Won said this with great fervour.

The Kangson Steel Works lay in ruins when the Japanese army was defeated. The prospect of its operation was far from certain. There was no Korean technician. Nevertheless, wearing a hopeful smile on

his face and giving each worker a grip and patting juvenile workers on their heads, the President addressed:

"How long have you suffered? But our homeland has been liberated. Now, you are masters of the country. Let us try what we can do. You boy workers, too, study hard and grow into fine masters of the country."

Even before liberation the workers here heard of a great general by the name of Kim Il Sung. But, they scarcely knew what sort of man he was. Of course, none of them had met him.

They had talked about him in whisper. Some had said he had been about 50 and others had insisted he had been a veteran revolutionary aged over 60. For them, he was, so to speak, a "legendary hero". But, when they saw him for themselves, he was a gallant handsome man of 30 or so. The workers who had long suffered under dark colonial rule confirmed their conviction about the bright future of Korea as they grasped the hands of General Kim Il Sung, a man with incomparably bright optimism and strong youthful ardor.

Five years after the Kangson Steel Works was brought to life the Korean war broke out. The US army dropped here an average of two one-ton bombs for every one square metre. The factory was reduced to ashes.

On August 3, a week after the armistice, the President came to Kangson lying in heaps of ruin. It was still smouldering here and there. All over the place there still hung a smell of powder smoke. As he made a surprise visit, the workers there were at a loss what to do. They had no room to call him in. He walked through rubbles and weeds and came under a half-burnt aspen tree.

"Let's have a discussion here," he said, turning

to the workers following him, and seated himself on a broken brick wall.

"Comrades, don't lose heart. The steel works looks like a ruin, but it is by no means so. The land of Kangson remains as it is.

"You workers of Kangson are alive and well like this. Besides, there is the Party. As long as there are these three things—the land, people and Party—we shall carry out rehabilitation without difficulty. We must not only restore the works to its original state, but expand it into a larger, modern one. We have technique needed for it. We have strength, too. We have inexhaustible resources. Relying on these, let us build a magnificent metallurgical base..."

His splendid agitation speech stirred all the workers up. They started to rummage in heaps of broken bricks for accessories and singled out materials from steel scraps. After 40 days of battle for reconstruction the first molten iron flowed out.

"Before liberation I worked as a juvenile worker at an automobile repair shop at Sodaemun in Seoul. After liberation I lost my job several times and led a miserable life under the US imperialist military government. In those days I heard that a great man whose name was Kim Il Sung had returned in triumph to the northern half and that the fellow countrymen in the north had become happy 'masters of the country'. How I envied them.

"In the meantime the war broke out. General Kim Il Sung's People's Army came to Seoul from the north. I voluntarily joined the People's Volunteer Corps. Then, I was enrolled into the People's Army. In April 1954 I was demobilized and sent to Kangson. At that time, I was deeply moved to hear that the President had visited the works and given the following teaching: 'This works has also people from the southern half, hasn't it? They are precious people. In particular, they have come here leaving their

parents and relatives in the south, so you should look after them well like real brothers. Also they should be well educated so that they will be fine cadres on the day when the north and the south are reunified." Elders in my workshop kindly helped me to acquire technical skill. In 1956, amid my fellow workers' collective affection and guidance, I became a work-team leader.

"On December 15, 1956, the President came to Kangson. On that occasion, he asked again: 'How are the comrades from the southern half getting along?' On December 28 he paid another visit to Kangson. 'I've come again as I wanted to see you comrades in Kangson.' So saying, he grasped our greasy hands, looking into each person's face intently. Then, drawing an unusually long breath, he said:

" 'We are now in a very difficult situation. Some country sends its agents into our country to form a sect, and another country, aligning itself with the former, tries to apply pressure on us.

" 'Encouraged by this, the factionalists in our country have raised their heads, and Syngman Rhee is about to attack us, with the backing of US imperialism. Whom shall we trust and whom shall we rely on? We can rely on no one but you.' We were quite astonished. How should it have come to this, we thought. Of course, there was a general stir in the audience."

## THE STARTING POINT OF "CHOLLIMA"

The workers of the Kangson Steel Works were surprised to hear the President who had been always smiling in the best of spirits say frankly about the difficult situation with an unusually grave look on

his face. Their surprise instantly turned into anger.

Let us crush the factionalists opposing the revolutionary activities of the respected and beloved leader, our star of hope!

"Encircled like this by the enemies within and without, our Party has no one but you the working class to turn to for help," said the President. At this, the workers shouted all at once, "Long live Comrade Kim Il Sung!"

He raised his hand in response. Tears glistened in his eyes. The shouts of *manse* went up continuously. The workers shook their oily fists at the sky again and again.

"Comrades, you steel workers of Kangson are indeed the nuclear contingent of the Party. Thank you!"

The President said in his usual thick voice:

"The Plenary Meeting of the Party Central Committee held on the 13th adopted the national economic plan for 1957 which envisages a 22 per cent increase in industrial output over 1956. The reactionary elements within the Party are opposed to this. To tell the truth, we are short of funds, labour and material for it. Steel and structural steel, among other things, are badly wanted. The Party has advanced the slogan, 'Let us economize and increase production to the maximum!'

"We must take ten steps when others take one, and we must take 100 steps when they take ten. Otherwise, we can not catch up with them. It is you yourselves who, at this hard time, should substantiate the correctness of the Party's lines and policies."

Chin went on to say with heat:

"Then the President said: 'Let's have a frank talk. What shall we do?' I raised my hand reflectively and said: 'We will reduce the smelting time by rationalizing work processes and effecting technical innovations. And we will produce 90,000 tons from our

blooming mill with a rated capacity of 60,000 tons.' After a long talk with us the President got on the car to return. But, in a moment, he got it off as if something had occurred to his mind. He came back to us at a quick pace. 'I go back with a feeling of security as I trust you steel workers of Kangson,' he said emphatically and waved his hand. From then on we worked at full strain. In 1957, the following year, we made a record by reducing the smelting time by three hours and five minutes in the year's first round discharge of molten steel and produced 120,000 tons of steel billets, instead of 90,000 tons, from the 60,000-ton blooming mill. This marked the beginning of the Chollima movement."

The Chollima movement developed into a nationwide movement for accelerating socialist construction to the maximum. This great innovation movement based on rationalization and technical innovation and particularly on the creative initiative of the workers spread quickly to all factories and enterprises in the country.

It was President Kim Il Sung who named the movement "Chollima" and generalized it. And the Kangson Steel Works was the model and pattern of that movement. The title of "Chollima rider" No. 1 went to Chin Ung Won.

President Kim Il Sung brought up Chin Ung Won, who had been an erstwhile unskilled child worker and dismissed from an automobile repair shop in Seoul, into a hero of the socialist country. This must be his "art of leadership" similar to a sort of radioactivity.

How many Chollima riders are there in this country who have been picked up, taught and guided by him? Even I met more than a dozen.

With them as the core, Chollima is multiplied collectively at every factory and enterprise.

The Tonghung Girls' Middle School in Pyongyang was set up in 1946. It was located in Tonghung-dong

as its name denotes. During the Korean war an average of two bombs of US imperialism were dropped for every square metre in the school compound, destroying all the school buildings and playground.

When the war was over, the President appealed: "Let's give priority to the education of the children who will succeed our generation." In May 1954, the President visited this school and personally selected the site for a new school building. In September the same year he visited the school again and encouraged the builders "to complete classrooms quickly". When the new school building was completed in September, he paid his third visit to the school. He attended a branch committee meeting of the school's Juvenile Corps. Then he said to the pupils:

"I hope you will exert yourselves to make this school a model for the whole country." All of them exerted themselves, and in 1960 the school won the title of "Chollima educational workteam" to take the lead in the field of education. Classes were awarded the title of "Chollima class" one after another, and in 1964 the school became a "Twice Chollima middle school". Thus the school won the title of Chollima twice. In a national study contest, 92 per cent of the pupils of the school got excellent marks. In the national inter-middle-school skating and swimming matches this school won the victory for three consecutive years, thus demonstrating the stamina of Chollima in sports, too.

Chollima riders emerged everywhere—in farm villages, schools and hospitals—and rushed along at a furious speed to hit the targets of the Five-Year Plan.

## A GIFT OF SCHIZANDRA

Chin Ung Won, the leader of the No. 3 electric furnace workteam of the Kangson Steel Works, continued his story.

"The President came again on December 17, 1959. After looking round workers' houses, shops, schools and workers' dormitory and then workshops, he said: 'You have done very well. Comrade Chin Ung Won, how would you like to make this time an appeal for the start of a Chollima workteam movement as an intensified form of the Chollima movement?'"

Acting upon the President's instruction, Chin Ung Won called on the workteams throughout the country to join the "Chollima workteam movement".

"It is a movement in which the advanced persons help the backward ones and lead them forward on the collectivist principle of life, 'One for all and all for one'. It is intended to remould all people into progressive elements through proper work with people, raise the general cultural level through active cultural activities, and acquire advanced technique so as to increase work efficiency.

"After letting me call for the Chollima workteam movement, the President must have thought that an appeal alone would not be enough and that there should be a solid groundwork for the promotion of the movement. Later he visited Kangson many times. In particular, he showed constant concern over the health of the workers."

The President stopped before a furnace of the works which was heated to 2,000 degrees. He stood there, defying furious flames and flying sparks, probably because he wanted to experience the excessive



heat in person. Gazing at the sparks, he was immersed in deep thought. Shortly, as if he had come to himself, he fingered the smelters' overalls, saying:

"Overalls should be made of a little thicker cloth. For the workers who work in a high temperature are more sensitive to the cold." Then, turning to a cadre of the factory, he said: "You should take better care of the smelters' health. An electric fan should be installed in front of the furnace. As they consume much of their energies, they should be provided with enough nutriments and a sufficient rest. It is contrary to the basic spirit of labour to take no rest and neglect health on the pretext of the Cholima movement."

The President returned to Pyongyang in the evening.

That night the telephone rang in the manager's room.

The manager was surprised to know that the President was on the phone.

"I have called you up because anxiety about steel-makers' health has kept me awake. How are they? Are the comrades on the night shift all right?"

In the summer of that year the President sent schizandra cider to the Kangson Steel Works as well as the Hwanghae Iron Works and an iron works in Chongjin as a gift.

He also sent his regards to the workers there: "I am now in a mountain in Changsong. It is cool here, but you may feel very hot, operating the furnaces." Changsong is famous for its schizandra. There is a flourishing local industry making cider from schizandra.

In December 1964, several years later, the President came to Kangson again. The following story is about what happened at that time.

As is usual with him, he sat among the workers and asked them about many things.

"Do you eat meat? How about eggs? Are vegetables supplied enough?"

Then, he asked the manager:

"I believe the heat-affected workers are supplied especially with meat, fish and edible oil free of charge. Are there enough of them to go round?"

"Yes, they are amply supplied." Hearing the manager's answer, the President now asked the workers around him: "Haven't you any inconvenience in your life?"

"No, we haven't any, dear leader. Don't worry, please," replied the workers with one voice.

"Yes, you must have some, I am sure," he said, and continued:

"Then, let me speak. Can you sleep soundly at home in the daytime after working on the night-shift? I think you can't. On my way here I dropped in at your apartment houses. The windows of your flats admitting much light and sunshine, it seemed you could hardly fall asleep. This is a serious matter. There must be one more room and this is especially the case with the heat-affected workers. Each of them must have a separate room where he can sleep soundly alone in the daytime after returning home from nightshift. The window of that room should have a curtain to shut out the light. As for the bath, it is inadvisable for them to go to a public bath. Every flat should have a bathroom. In short, it must be a three-room flat."

Chin told the following episode in unconcealed excitement:

"Immediately after the Korean war we lived in dugouts. The President had the steel workers' houses built before any other workshops. He even fixed the size of the windows. Afterwards, with the growth of the economy, he saw that the country's first modern two-room flats were built for us.

"In the spring of the year after the President had

given the aforesaid instruction, well-appointed three-room flats were built. Thanks to his solicitude we moved to the new flats. One room was designed for a bedroom to be used in the daytime and had a storm window to keep off street noises. And the window was hung with a blackout curtain.

"There are probably not many parents who are even concerned about their sons' sleep and provide them with new bedrooms."

Such solicitude of the President was a socialist expression of respect for people. The spirit of valuing people constituted a great motive force for the successful Chollima movement. Expressing the respect for people in the words "work with people", Chin Ung Won began to recount his experience with regard to the socialist human relationship which afforded the key to the success of the Chollima movement.

## REMOULDING OF MEN ALONG SOCIALIST LINES

I heard the achievements in the Chollima movement here and there. But every time I felt some doubt.

"The Five-Year Plan which envisaged a 2.6-fold growth of industrial output was fulfilled in less than two years."

—At this, I thought that it might be so because the plan itself had loosely been laid.

"The gross industrial output for the four years between 1957 and 1960 increased 3.5 times and the average annual rate of growth stood at 36.6 per cent."

—Was it not due to the low level of output in the first year?...

Even if it was true or even if there was an expan-

sion of equipment, there must have been an increased intensity of labour, I doubted.

The factory cadres as well as the Labour Hero said, putting on serious looks:

"Nothing of the kind. All the workers have been enjoying rest or vacation and in this we even apply semi-compulsory measures."

The term "work with people" was often used along with "technical innovation" and "cultural revolution", but I found it difficult to understand what connection they have. This was how Chollima rider No. 1 Chin Ung Won had come from Kangson to the guest house and told me that he had come to give me a more detailed explanation.

He related his own experience acquired at his workshop.

"It happened on March 17, 1959, when I was awarded the title of Chollima rider and my workteam the title of Chollima workteam. The President paid a visit to our plant again. On that occasion he called me to him and, patting me on the shoulder, said: 'You have got a little thinner than you had been since I saw you last. Are you out of sorts?'"

"To tell the truth, after our workteam had won the title of Chollima I was working as head of another workteam, a backward one. Of course, my transfer to that lagging workteam would bring me less income, but it didn't mean a thing to me as I was aware that it was in the interest of the country and the people. So, having been informed of this fact, the President gave kindly consideration to me, I think.

"'Aren't there any bottlenecks in the new workteam? I think you may have troubles at the lagging workteam which fails to increase production. What do you think the cause of its backwardness is?'"

"I pondered it in many ways. I think work with people has something to do with it."

"'You have touched upon the basic problem. The

point is to remould people. You must educate all people so that they may become advanced elements and make them work joyously in reliance on their own strength and find themselves worth living. Proper work with people is an essential matter. It is very good for you to have perceived it.'

"As for my new workteam, its members in general had a high degree of enthusiasm for work, but there was a lack of understanding between them and they harboured ill feeling against each other.

"It was due to a difference of opinion between many skilled workers and a graduate from a specialized metallurgical school on the operation of their furnace. The skilled workers sneered: 'How dare you, a green hand, try to apply your theory to steel production?' The young man complained that the workteam leader did not organize work upon the theory. Aware of this, I first introduced a 'day-duty-workteam-leader system'.

"All the members were made to perform in turn the duty of a 'daily workteam leader'. Through their experience as a workteam leader they came to realize the importance of his responsibility and the difficulty of his work. This led them to have a higher sense of responsibility and advance positive suggestions as to the proper management of the furnace.

"The new worker fresh from school was made the teacher of the study group and the skilled workers contributed their experience and techniques, which eventually brought about unity and cohesion among them.

"One year later we were at last awarded the title of the Chollima workteam."

In his workteam there was Li, a youth from Chagang Province. He had always been lost in deep thought. He had not been good in his job and now and then committed blunders at the workshop. Workteam leader Chin thought that there must be some

reason for it. He often invited him to a dinner. At last he took the youth to his house from the workers' dormitory and treated him like one of his family. On the young man's birthday Chin invited the members of his workteam to a party to celebrate it collectively. Li, now moved to tears, opened his heart. He said he did not know whether his parents were alive or not after he had been separated from them in an air raid during the war.

The workteam members said: We are brothers, so we are bound in duty to alleviate Comrade Li's family cares. They organized inquiry parties among themselves, and each party took charge of some regions in Chagang Province, his native land, and began sending letters of inquiry. Whenever they received a trustworthy reply, one of them took a vacation and left for the place in search of their comrade's parents. They knew that it meant a sacrifice of their yearly vacation. Nevertheless, they eagerly continued the search.

Three months passed, but they could not locate the whereabouts of Li's parents. All their visits proved futile. They had already sent a total of 250 letters and met over 100 people according to suggestions made by replies. After four months they at last got informed that Li's father had died in an air raid, and yet his mother was living in a village in Chagang Province. So, a workteam member went at once and brought her with him. Workteam leader Chin Ung Won offered his flat to Comrade Li and his mother, and his family took lodgings at the workers' dormitory.

The workteam members found Li a wife.

In this course Li was completely "remoulded".

Sometime after the workteam won the title of Chollima, Li also grew into a model worker, a Chollima rider.

I tried to find out the concrete examples illustra-

tive of the expression that "the Chollima movement is an educational movement for turning many people into active builders of socialism", and I never failed to find that each of them had such a beautiful story built around people.

## **"YOUR HAND IS A TREASURE TO THE COUNTRY"**

"Let us go and see a 'mother factory' in Ryong-song today," said the guide. I imagined that it was a factory where only mothers work. It is difficult for me to find Japanese words for the new-type factories of this country. We were often surprised to hear new words such as "rice-cooking factory" and "chicken plant".

A "mother factory" is a descriptive term of an engineering factory manufacturing large-size machines and equipment for all kinds of factories. It means that the blast furnaces, gasification equipment, aldehyde making facilities and turbines which are manufactured here produce steel, chemical fertilizer, vinalon and electricity. I was told President Kim Il Sung gave that name, too.

Workshop leader Chu Song Il of this factory who is 36 years old this year is a Labour Hero and a deputy to the Supreme People's Assembly. He takes great pride in the fact that in 1957, when he was a 21-year-old turner, the President came to his factory and grasped his greasy hands. On my visit to his factory, I, too, met him and shook hands with him. His hand was not oily at that time, but he pressed my hand so hard that I felt pain in my hand. It was really a terrible grip.

When the President shook hands with him for the

first time, Chu's hands were all greasy and his overall was also oily and torn.

"You comrades are masters of the country," said the President. "You will be provided with better overalls, as we expect that fibre will be made from stone before long."

"Fibre from stone?" It was incredible to the 21-year-old turner. But four years later he was assigned with the task of making a gasification equipment for the vinalon factory. Now he came to understand what the President had said.

Besides strong hands, Chu Song Il had a resonant voice. He talked about nothing but the President.

"When the President called on us in March 1959, he patted me on the shoulder seven times. At that time, too, my hands were greasy as I could scarcely find time to wash them. But, he did not mind it at all. 'Your hand is a treasure to the country,' he said. I was quite moved to tears.

"I was then cutting the 10-ton axis of a 3,000 h.p. reduction gear for the Hwanghae Iron Works.

"'Iron and machine are the kings of industry now, so you must be up and doing,' said the President. Hearing his words, we were beside ourselves with joy. 'We ought to have a large turning lathe in making big machines. Will you get it for us?' We asked him unceremoniously like children.

"'Try and make it by yourselves in the spirit of self-reliance from the standpoint of Juche,' he said in a persuasive tone. 'In carrying out the revolution one must be bold. If you act boldly, you can make an 8-metre turning lathe for yourselves, I am sure.'

"His words brought us round. We felt as if our hearts caught fire."

A few days later, a meeting was held at the plant to rouse all the workers to action. (In Japan such a meeting is held to call a strike, but in the northern



half of Korea it is held for a new Chollima speed.) The meeting place shook with the shouts: "Entrust us with the task. We'll do it. We'll do it boldly." Workers of all workshops—engineering, casting, maintenance and designing—vied with each other for the task. They refused to leave their work places and worked and slept by their machines for a whole month.

By the anniversary of the August 15 liberation that year, that is, in four months and 19 days, they successfully completed an 8-metre turning lathe by their own efforts.

Chu Song Il went on to say:

"On the occasion of August 15 a national workers art circle contest was held in Pyongyang. For the contest we had prepared an operetta in the hope of making a report on the completion of the turning lathe. Our art circle troupe went to Pyongyang. I was one of its members. The President was much pleased to see our performance. Back at the plant, we found his autograph message and gifts reached our plant in congratulation of the manufacture of the turning lathe. In the message he urged us to build a 3,000-ton press as the task for the next year.

"It was by no means easy for us to make a 3,000-ton press. For we had to cut a 12-metre-long and 30-ton piece with the lathes which could process 6-metre-long and 10-ton material at best and to carry a 75-ton crosspiece with a 30-ton crane. It was hard strain to make the press.

"In August 1960 when the work was in full swing, I had the honour of attending a meeting of Chollima riders, which was formally called the 'National Meeting of the Vanguarders in the Chollima Workteam Movement'. During a recess of the meeting the President called me to the resting room. He offered me cake and a glass of soda pop. I was overwhelmed by his kindness.

"As soon as the meeting was closed, I hurried back to the plant, anxious to convey the President's words of encouragement to my fellow workers. But to my surprise, at the plant I learnt that the President had visited our plant on the previous day."

Chu Song Il met President Kim Il Sung in March 1957, in March 1959, in August 1960, in April May and October 1961, in February 1965, in June 1967 and in June 1968. Each of these occasions witnessed his rapid advancement in life. He became a deputy to the People's Assembly in March 1959 at the age of 22. Labour Hero in August 1960 and head of a workshop in June 1968. A 21-year-old turner was brought up as a Labour Hero in three years, and as a vanguard Cholima rider so that he could make machines for industrial plants one after another. This shows what an incredibly distinguished ability of guidance the President has and what a vigorous growth of technical and mental power the people striving to uphold his leadership with credit can attain.

The President says: "All achievements we have made in the revolution are attributable to the bravery of the people. The strength of the people is really wonderful." The people on their part say: "All our successes are ascribable to the wise guidance of the President. Everything goes well with us when we do as taught by the President."

## THE LEADER AND THE PEOPLE

Song Bok Gi, a man of 50, is well known throughout the northern half of the country. He is the director of the Hungnam Chemical Fertilizer Complex. For 12 years he has been a deputy to the Supreme People's Assembly and a member of the Party Central Committee.

He is of small yet sturdy build, and amiable. In his life of 50 years is mirrored the history of today's Korea.

In the days of Japanese colonial rule the fertilizer factory belonged to the Japan Nitrogen Fertilizer Co. Ltd. Song was born into a peasant family in South Cholla Province, south Korea. His family having been ruined and land property sold off, Song got a job at the factory at the age of 17. He wished to learn technique somehow and become somebody in the world. But 12 hours workday and a day's wage of 52 *chon* dashed his hopes. The overseers and foremen of the factory were all Japanese. Korean workers, even skilled ones, were paid one fifth of the wages of the Japanese workers.

It was quite unconceivable for them to acquire technique.

When the country was liberated in 1945, Song was 24 years old. His contact with President Kim Il Sung started from that time.

The agrarian reform was enforced in March 1946. The President visited the factory to take measures to sharply increase the production of fertilizer, because he knew that, though land had been given to the

peasants, it would not prove its real worth without fertilizer.

In his talk with Song the President came to know that he was an illiterate. He told him: "Enter a primary school soon." Thanks to him, Song in his twenties began to learn how to write. Before long, he took up the evening course at the Hamhung Chemical Industrial College. As he excelled in his studies, he was allowed to take a regular course at the college. Two years later he became an engineer.

It was not long before Song became director as he knew every inch of the factory.

He said to me: "It makes me sick to think of the days of Japanese imperialist colonial rule." It was quite understandable. During the Korean war he remained at the factory to save its equipment from damage. The factory, however, was greatly destroyed by bombings. The US imperialists prattled: "The factory cannot be rebuilt in 30 years."

In August 1953 the Party Central Committee put forward the slogan: "Fertilizer means rice, and rice means socialism." For the rehabilitation of the factory the chemical fertilizer technicians were called back to the factory from the front, and students were mobilized. In this way all efforts were exerted to its rehabilitation.

On October 17 that year the President came to the factory and encouraged the builders and appealed to them:

"We must not only rehabilitate Hungnam but build it into a larger base for chemical fertilizer production.

"Let's build a new chemical fertilizer factory producing fertilizer through the gasification of anthracite."

Thus, in two years the factory which had only produced ammonium sulphate in the prewar years

was rebuilt into a chemical fertilizer complex, 50 times larger than the former.

Chemical fertilizers—ammonium sulphate, superphosphate, urea and microelement—are produced at the complex through anthracite gasification. Besides, 200-odd kinds of products including soaps, storage batteries, electrodes and sulphuric acid are made at 50 factories under the complex.

At present it produces in 50 days what it turned out in the whole year of 1946. It is indeed a big chemical fertilizer production base.

The technicians are now concentrating their efforts on technical innovations, on the application of automation and remote control in particular. The complex has a hospital with 400 beds, a night sanatorium, five nurseries and two kindergartens.

"Come on, have a look at the factory." So saying, Song walked in front. For him, it might be like taking a turn in his garden. But, for me the inspection of factory was something boring. So, I reluctantly followed after him, waddling. Shortly I was put on the car.

Yellow smoke was coiling up from the chimney of the integrated ammonium sulphate factory. We got off near the chimney. "Now let's ascend," Song said and helped me upstairs. Snow-white ammonium sulphate was falling there. He scooped up a handful of fertilizer and looked at it attentively.

He must have seen it enough and got familiar with it. Yet, feeling it with his fingers, he studied it closely, with the eyes full of affection.

We came out and continued the inspection getting on and off the car, and walking up and down stairs.

"What about pollution?" I asked him. "There's no pollution now," he rejoined. "But our technicians are working on its prevention, too."

The following schools are attached to the Chemical Fertilizer Complex:

1) Chemical industry faculty of an industrial college;

2) Higher technical school;

3) Special skilled workers' school;

4) Workteam leaders' school.

I was told that whenever President Kim Il Sung came and met Song he would inquire for his kinsfolk in south Korea. Song told me:

"We people from south Korea have never ceased to think of the peaceful reunification of the country. We are resolved to remain a mainstay in the cause of national reunification. Our complex keeps in store one year's output of chemical fertilizer to be sent to the hunger-stricken and ill-clad peasants in the southern half of the country when the north and the south are reunified."



FARMERS AND FISHERMEN  
LINKED DIRECTLY WITH  
THE LEADER





## A COOPERATIVE FARM, AN ADMIRABLE SUCCESS

After driving 20 kilometres westward from Pyongyang along the lovely, tree-lined road, you will see a village where handsome whitewashed houses roofed with blue tiles stand in rows up to the mid-slope of a hill. They remind us Japanese of villas built on divided lots. This is the Chongsan Cooperative Farm which is famous for the "Chongsan-ri movement".

The chairman of the farm's management board was a 43-year-old woman named Pyon Chang Bok. She was a typical countrywoman with a sun-tanned face. To my surprise, her face bears so close a resemblance to the face of Katchan, my girl friend when I had been a primary school boy in a village in the northeast of Japan.

In appearance, she was no more than a simple rural housewife. But her position was something extraordinary. She held three titles—deputy to the Supreme People's Assembly (a Diet member in Japan), Labour Heroine who was awarded the Order of National Flag First Class and member of the Central Committee of the Democratic Women's Union of Korea.

As daughter of a landlord's servant, she had been married to a hired farm hand at the age of 14 to reduce the number of her family's mouths to feed and became the mother of two children—a son and a daughter.

In the Chongsan-ri village before liberation there were four landlords, and the rest of the villagers were all tenants. The Oriental Development Company had its branch there, the head of which was a Ja-

panese called Yoshiya. The tenants toiled hard in all seasons. But what they earned could hardly suffice for four months' provisions. Unable to eak out a living, they had to give up farming or leave in search of means of livelihood.

In those days there were 300 houses in the village. Of course, none of them was tile-roofed. There were four slate-roofed houses owned by the four landlords. In a word, it was a poor village. After liberation all the tenants became masters of land and the country. This was really a great change. All worked with elated spirits and enjoyed a life of plenty which they had never dreamed of before. However, in June 1950 the Korean war broke out. Chongsan-ri, situated midway between Pyongyang and the Nampo port, was under an avalanche of hits. Some 1,500 bombs, or five for each family, were dropped and hundreds of thousands of machine-gun bullets strafed.

Pyon's husband went to the front, and she lived with her two children. Defying the enemy's bombings she ploughed the fields with the ox camouflaged with tree branches. Ploughing had been regarded as a sort of work unfit for women. But the shortage of male workhands made it a woman's job.

One day she went to work in the fields, leaving her little daughter at home. US aircraft came and bombed her house to kill the child. Her husband, too, fell in a battle.

The US troops landed at Inchon and the People's Army made a temporary retreat. They occupied Chongsan-ri and killed 150 men and women including Party members. They shot to death the chairman of the ri people's committee after pulling him about the village by the wire-ringed nose. They destroyed all of the 300 houses.

In July 1953 the truce came.

When hostilities ceased, there was nothing left in the village except the devastated land. There was

neither house nor food, nor farm tools. No draft animals were found because Yankees had butchered them. Of course, no grains. No one could tell how to live.

From around April 1952, the year before the armistice, President Kim Il Sung paid visits to villages in this area and had talks with peasants about postwar farming.

"What do you think we ought to do?" asked the President. Peasants expressed their opinions. They said: "We had got land thanks to the agrarian reform. But private farming won't do as there is nothing left with us. We've no alternative but to pool our efforts to do farming. And the Government must give us all-round assistance. Otherwise...."

This meant the agricultural cooperation which the President had planned already in the days of his guerilla struggle around Mt. Paekdu-san. It was of great significance because the peasants themselves demanded it.

They had come to realize through their hard life that they could not go on with the old way of farming based on individual peasant economy. Having grasped this point, he struck a way to agricultural cooperation. It would not only radically change the small peasant farming which had come down through thousands of years, but also serve as a "policy" for educating the peasants who were strongly affected with conservatism and remoulding them into socialist working people.

However, it was unreasonable to carry out cooperativization in all villages at one time, in view of the postwar situation in which the cultural level of the peasants was still low and there were no cadres experienced in the cooperative economy. So, several cooperative farms (agricultural cooperatives) were first organized tentatively in each county with poor peasants and Party nuclei.

In consideration of the actual conditions and preparedness of local populations three forms of cooperative farms were set up.

In the first form, only labour power was pooled.

The second form was semi-socialist. In this, land was pooled and farming was done collectively, while profits were divided according to the size of land contributed and the amount of work done.

The third form was a completely socialist one. In this form of cooperatives, all the means of production including land were commonly owned and the income from the collective was distributed according to work-points.

The Chongsan Cooperative Farm was one of the experimental cooperative farms in Kangso County. In 1953 it was organized as the cooperative farm of the third form by 16 poor peasant households. It had only an ox and some primitive farm tools such as ploughs.

During the experimental period President Kim Il Sung visited Chongsan-ri 16 times and gave encouragement and advice to the 16 member households. The Government supplied them with farm implements, chemical fertilizers, an enormous amount of farming funds, provisions, seed grains and breeding stocks and exempted them from the payment of debts to the state.

The all-out guidance and support of the Party and the state to cooperative farms awakened the individual farmers who remained outside the cooperative farms. Actual victory was decided already in the first year of experiment. The average income of the cooperative farmers in different areas showed a considerable increase compared with that in the days of individual farming: the per-*chongbo* output of rice rose by 10 to 50 per cent and the cash income grew 2 to 7 times.

## FIFTEEN DAYS IN CHONGSAN-RI

Agricultural cooperation proved to be a troublesome question in all socialist countries. Due to it, some countries were in confusion, and some others suffered repeated failures.

In the DPRK, too, there was opposition within the Party, when President Kim Il Sung set forth the line of cooperativization by applying his theory with due regard to the peasants' opinions. Opposition came mainly from dogmatists. They alleged: "It is impossible to carry out socialist transformation in the relations of production before achieving socialist industrialization"; "Agricultural cooperation is impossible without modern farm machines." It comes to this, in short, that only after technical transformation is carried out can the economic form be reorganized. Refuting their arguments, President Kim Il Sung said:

"Technical conditions are indispensable to demonstrating the superiority of the socialist cooperative farming. Yet, they are not necessarily essential to the realization of cooperativization.

"Of course, the productive forces and technology are at a low level at present.

"When I toured the rural areas I found that the majority of peasants disliked the old relations of production. This shows that the revolutionary forces have been prepared in the backward countryside. Taking advantage of this situation, we must first carry out cooperativization without hesitation."

The results gained by the experimental cooperative farms were something that amazed the private peasants. In the busiest farming season men of the

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at Chongsan-ri again. That day he did not leave for home, although dusk began to fall. He told the managerial chairman that he would stay several days there. This startled him.

"Dear President, do you mean it?"

"Why, you can provide me with a room to sleep, I believe."

He put himself up in the room next to the office of the management board. The following morning, when it was still dark, he got up and called at a farmer's house and opened the kitchen door. The housewife was lighting the kitchen fire.

"Good morning. Are you preparing breakfast? Well, do you have enough provisions?" He spoke to her from behind.

Taking him for a neighbour, she replied the questions in a carefree manner without looking back. He went on to ask: What dishes do you eat? How many able-bodied persons do you have? She looked at the tenacious questioner over her shoulder. She was so surprised that she could not know how to conduct herself.

"I'm sorry to have bothered you." He made his bow to her and walked out. He went to another house, where he found that no smoke rose from the chimney although fire was blazing in the fireplace. It meant smoke did not pass through under the floor. So the room was cool and the kitchen was smoky.

"You had better repair the fireplace," he said, and made his way to still another house. There lived only women—the grandmother, her daughter-in-law and granddaughter—in the house. He was told that her son had been killed by US soldiers. Embracing the little girl, he said to her mother:

"In our country there are many children whose fathers were killed by the enemy. Your daughter, too, has no father. Bring her up well. And let's give her a good education, up to college one."



People's Army, students and office workers came in continuous stream to help the tentative cooperative farm in Chongsan-ri, which was formed with 16 households, and the Party and the state provided them with farm tools and seeds. This made the gap between cooperative and private farming still wider.

The vivid object lesson in agricultural cooperation greatly stirred individual peasants. The wavering middle peasants now vied with one another in joining the cooperative farms.

By 1958 agricultural cooperation was completed throughout the country. In Chongsan-ri it was finished in 1957. Cooperative farms consisting of 30, 50, or 100 farm households were many as they had been organized with each hamlet as the unit. Early in October 1958 the President again visited Chongsan-ri. He talked with peasants, sitting on a straw mat spread on the thrashing ground. He said:

"Now agricultural cooperatives have been organized. But they are different in size and are scattered here and there. This causes much waste of labour power and hampers the progress of mechanization.

"If they are merged into one with each rural ri as the unit, you can make rational use of public establishments, too. You can also build nurseries, effect mechanization and increase production with economy."

All the farmers approved his idea. That month all the cooperative farms were merged into the "Chongsan Cooperative Farm".

Following this example, the cooperative farms throughout the country merged themselves with rural ri as the unit.

Until then, however, the "Chongsan-ri method" which has become famous among socialist countries and new-born countries in Asia and Africa was not created.

One day in February 1960 the President called

at Chongsan-ri again. That day he did not leave for home, although dusk began to fall. He told the managerial chairman that he would stay several days there. This startled him.

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He put himself up in the room next to the office of the management board. The following morning, when it was still dark, he got up and called at a farmer's house and opened the kitchen door. The housewife was lighting the kitchen fire.

"Good morning. Are you preparing breakfast? Well, do you have enough provisions?" He spoke to her from behind.

Taking him for a neighbour, she replied the questions in a carefree manner without looking back. He went on to ask: What dishes do you eat? How many able-bodied persons do you have? She looked at the tenacious questioner over her shoulder. She was so surprised that she could not know how to conduct herself.

"I'm sorry to have bothered you." He made his bow to her and walked out. He went to another house, where he found that no smoke rose from the chimney although fire was blazing in the fireplace. It meant smoke did not pass through under the floor. So the room was cool and the kitchen was smoky.

"You had better repair the fireplace," he said, and made his way to still another house. There lived only women—the grandmother, her daughter-in-law and granddaughter—in the house. He was told that her son had been killed by US soldiers. Embracing the little girl, he said to her mother:

"In our country there are many children whose fathers were killed by the enemy. Your daughter, too, has no father. Bring her up well. And let's give her a good education, up to college one."

He spent two days making a round of calls at houses to acquaint himself with the actual state of affairs. And he learnt how workteams worked, how their leaders guided them and how harvests had been distributed.

He also called farmers together and heard their opinions. Then he had a Party cell meeting held, pointed out the defects of functionaries at a conference of the ri Party committee and led them to correct them. In this way he spent 15 days there. It was really an energetic on-the-spot guidance.

"Did the President stay here for 15 days despite the claim of important government business?" I asked.

"Yes, he did," replied chairman Pyon. "He said what he was doing here was a work of fundamental significance for the whole of the country...."

"Didn't he attend to general government affairs during the time? And didn't he have a time to go to Pyongyang...?"

"No, he used to issue directives by telephone. People brought documents to him from Pyongyang."

Through 15 days of fact-finding and talks the President acquainted himself with all the shortcomings revealed in the course of the development of agricultural cooperation.

## THE BIRTH OF THE CHONGSAN-RI SPIRIT

The shortcomings manifested in the cooperativization which President Kim Il Sung dug up through knee-to-knee talks with people for 15 days in Chongsan-ri may be summarized as follows:

The chairman and other members of the management board of the Chongsan Cooperative Farm had

thought that the merger of scattered cooperative farms had brought them enough manpower.

Therefore, during the busiest farming season in which young people had been badly needed they had got them to work at the fish breeding workteam or the construction workteam. They even had let them either attend athletic meetings or prepare art circle performances. This was a most striking example of defective management. Besides, it was pointed out that the plans had been worked out in a subjective and unscientific way.

There had been frequent changes in the sowing plans in the sowing season. After they had sown wheat, they came to realize that they had done it too late. So they upturned the soil hastily and planted bean, maize, etc. Some workteam leader worked in a bureaucratic way. He went so far as to allot his workteam members for his own household work.

The farm had as many as 24 workteams. This constituted the biggest obstacle to the efficient management of the farm.

President Kim Il Sung said:

"Such being the case, the chairman has to spend 24 days in making a round of the farm, granting that he stays one day in a workteam. He shouldn't do so. It's better to reduce the number to half, that is, 12 workteams."

But, this time the merger of every two workteams into one, with the resultant expansion of the size of each workteam, made it difficult for the workteam leader to have a close grasp of every member and do work with people, a most important work. To remedy this situation, every workteam was divided into five sub-workteams, each of them embracing 18 to 20 members, and the sub-workteam management system was introduced. This enabled the workteam leaders to assign tasks to each of their members according to his or her ability. As a result, Party policies were

brought home to the cooperative farmers smoothly and the sub-workteam itself became a cell and a unit of farmers' life.

The construction workteam and farm-implements making workteam were reorganized into a repair workteam, and the state assumed all the expenses for the construction of dwelling houses and public establishments and the production of farm implements.

The cause of defects in cooperative farm management which the President discovered while talking with farmers, sharing board and bed with them, was the "low level of ability" of functionaries who had failed to keep abreast of the new circumstances created in the countryside after the cooperation.

A specific method was adopted to overcome the defects, and that method was the very "Chongsan-ri method", which is at the same time called the "Chongsan-ri spirit".

President Kim Il Sung said as follows:

"The essence of the Chongsan-ri method is that the higher body helps the lower, and the superior assists those under him and always goes down to the work places in order to have a good grasp of actual conditions and find correct solutions to problems, gives priority to political work, work with people in all undertakings and enlists the conscious enthusiasm and initiative of the masses so as to ensure the fulfilment of revolutionary tasks."

Work with people should be done well so as to rouse all the people to action. Making the Party organization a living organization and letting the Party members rouse the masses in such a way that each of them brings ten persons into action, ten a hundred and a hundred a thousand—this is what is required by the "Chongsan-ri spirit".

In this way, the Government and the Party did all in their power to inject the blood of agricultural

cooperation into the vessel of the "Chongsan-ri spirit".

The state loaned out an enormous sum of money to cooperative farms and exempted them from repaying most of it.

Irrigation and forest and water conservancy projects were carried out on a large scale, and farm machines, chemical fertilizers, agricultural chemicals, building materials and consumer goods were supplied to the countryside.

The county cooperative farm management committee is a channel linking the state with the cooperative farms. It directly guides the management activities of the cooperative farms: it sends agro-technicians to them; it runs farm implements factories and exercises control over state enterprises such as the farm machine stations equipped with tractors and combines and the irrigation administration offices. The guidance is given not in an administrative way but by an industrial method. Special stress is laid on the technical guidance to agricultural production.

The agricultural cooperation itself served as an "education" to remould people on socialist lines. Proof of this is furnished by the past life of Pyon, chairman of the management board of the Chongsan Cooperative Farm.

She, who explained with flowing eloquence the Chongsan-ri method, had been an illiterate until some twenty years ago. It was only after liberation that she had the opportunity of schooling. In the war years she did farming by herself. At the time of cooperation she was elected the chairwoman of the management board for her recognized ability.

In order to extend and deepen her education, she took the correspondence course at an agricultural college and learned agro-technique. Then she studied at the National Economy Institute in Pyongyang for three years while retaining her post.

Back to her farm after graduation, she had to implement the teachings of the President given in his on-the-spot guidance. In the years of cooperation, too, this peasant woman in her forties had learned really many a thing.

The 12 workteams of the Chongsan Cooperative Farm were all awarded the title of "Chollima Workteam" and nine of them the title of "Twice Chollima Workteam". Then, the cooperative farm received the "Honoured Chollima Prize" for the achievements it had made for four consecutive years. In 1967 it became the first winner of the title of "Chollima Farm" in the country.

"All our co-op farmers are really happy. Our Chongsan-ri is a 'Red utopia'. Our farm keeps one year's reserve of provisions and other farm produce for the sake of the south Korean peasants. We must realize the peaceful reunification of the country at an earliest possible date." As she said this, her eyes grew bright. She seemed to be looking forward to a more splendid utopia.

## TAX-FREE FARMERS CELEBRATE BUMPER CROP

The mere term "light taxation" is agreeable to the ears of all. If there is no tax, so much the better.

The term "heavy tax" is a synonym of a "bad policy". The Chinese characters denoting "exaction" are no longer in use in Japan, but exaction itself still exists in various parts of the world.

Koreans call the cooperative farm a "tax-free modern countryside". There was the agricultural tax in kind after liberation. In 1955 the Government reduced it to 20.1 per cent on an average. In 1959, after the completion of cooperation, it again lowered

it to 8.4 per cent, and exempted the cooperative farms with a weak economic foundation from it completely or partially. In April 1966 the agricultural tax in kind was abolished once and for all. Since then the farmers have been free from tax.

Twelve kilometres northeast of Pyongyang, at the foot of a hill near the zoo, lies the Taesong Cooperative Farm. Rim, the chairman of its management board, said:

"The tax in kind was abolished in 1966 but that's not all. The state has built for us modern houses at its expense.

"Of course the rent is free. As for water rates, individual farmers need not pay them because the cooperative farm bears them. In 1971 the average per household share amounted to 4,650 kg in grain and about 4,000 *won* in cash."

While listening to chairman Rim, I took up the figures of other farms from my notebook for the sake of comparison.

In the Pongdae Cooperative Farm which is located 20 kilometres south of Hamhung, an industrial city on the east coast, the per household distribution showed five tons in grain and 2,950 *won* in cash. And in the well-known Chongsan Cooperative Farm it was on an average 7,100 kg in grain and 3,500 *won* in cash.

When a cooperative farm overfulfils its yearly plan its income naturally increases that much. This is another "socialist benefit" for the farmers.

At the close of 1971, we started for Hwasong-ri lying 12 kilometres east of Pyongyang to see how the harvests were distributed. Turning from the main road, we drove along a simply paved, tree-lined road before we reached the office building of the cooperative farm management board which stood on a low hill. The open space in front of it was bedecked with buntings. Straw bags, each containing



50 kg of rice, were piled up high like the Great Wall. Hung on the topside of the straw-bag wall was the portrait of President Kim Il Sung.

Some 800 members of the cooperative farm were gathered in the open space. Young women were attired in beautiful national costumes called *chima-chogori*. Everybody was in a festive mood.

At the right of the platform set up in the centre a band consisting of flutes, trumpets, drums, etc., was playing the "Song of General Kim Il Sung". It was a sort of fanfare.

The vice-chairwoman of the management board called out the names of farmers. She began with the farmer who was to receive the largest share.

"The first place goes to Chong Ju Yong of Work-team No. 7. Your share is 12 tons and 600 kg in grain and 5,400 *won* in cash...."

Cheers and applause burst out and the band struck up a tune in his honour. A TV set was the prize. Holding it high, Chong shouted at the top of his voice, "Long live Marshal Kim Il Sung!" He was responded by the applause of the crowd.

"The second place goes to Han In Dok of Work-team No. 12. Your share, ten tons in grain and 2,540 *won* in cash...."

The voice sounded just like the loud-speaker announcement of scores in an indoor aquatic contest.

The calling of the members of the workteams was followed by that of individuals who won official commendation. A middle-aged woman was called out as the winner of the highest commendation, amid the applause of the crowd and a cheerful band music. Her family scored 2,500 work-points, the highest. The prize was a wristwatch.

Some 60 tractors and several trucks decorated with bunches of flower started popping and throbbing. They had been waiting around the meeting place to carry the distributed rice bags to farmers' houses.

Darkness settled down and the vehicles lit their lights. The open space was also lighted by electricity.

When the distribution was over, the band struck up a merry national instrumental music. In the middle of the ground young men and girls in their beautiful *chima-chogori* started dancing in a circle to the tune of the music. They jumped, wheeled round and stamped. It was a "peasant dance" of quick tempo, a traditional folk dance the peasants used to have when celebrating a bumper crop.

Old men and women were standing or sitting around the dancing place. Some of them were drawn into the dancing group, and some others voluntarily jumped into the group to show their time-honoured skills. The dancing circle swelled out in a moment.

Meanwhile, the flower-decked tractors with their trailers fully laden with rice bags and prizes, rolled out of the gate of the meeting place in a file, making a noisy sound of engine amidst the band music of the "Song of General Kim Il Sung".

This is a scene of the socialist distribution based on the work-points which are decided according to quality and quantity of work done.

Under the unique "sub-workteam management system" the work-points are decided by three appraisers of the sub-workteam.

They are to be approved at the full membership meeting of the sub-workteam (comprising 15-20 members) before being submitted to the workteam. Let us suppose that the gross output of grain is 100,000 tons and cash income from vegetables and meat amounts to 100,000 *won*. In that case, part of them is defrayed for the prices of seeds, fertilizers and feeds, irrigation charges, and the rest is divided by the work-points. This is how the amount of distribution is fixed.

The merits of each workteam are appraised by the committee of the Union of Agricultural Work-

ing People in the following five aspects: firstly, the fulfilment of production plans; secondly, the degrees of mechanization and chemicalization; thirdly, the prevention of accidents; fourthly, the reduction of production costs; and fifthly, the results of study and ideological revolution.

## EMANCIPATION OF WOMEN FROM ARDUOUS LABOUR

No cooperative farm in this country was out of reach of President Kim Il Sung's "on-the-spot guidance" in the course of its building. The world has never known a political leader who tours so frequently about his country like him.

The village of Hwasong-ri is situated in the eastern suburbs of Pyongyang. This village, too, could hardly rise to the present position, rich and proud, without his "on-the-spot guidance".

In former days a landlord owned 700 hectares of land in the village and the rest of its population were either tenants or farm hands. There were only two hectares of rice fields in the village. All the hills around it were barren.

The villagers ate one meal a day. Breakfast and supper were skipped. It was a poor village in the true sense of the words.

Though the tenants were given land by the agrarian reform, things stood still tough with them due to the unfavourable natural conditions. To make matters worse, the Korean war broke out. Even the hills were bombed to devastate the village to the extreme. On top of it, floods visited every year. Things went from bad to worse with Hwasong-ri.

On September 27, 1953, two months after the

ceasefire, President Kim Il Sung came to the village. He looked round the farmers' houses, saw how they lived and talked with them in his usual way. Then he went out to the field, seated himself on the grass, and spoke to the farmers gathered around him.

"Well, let's have a discussion. What should be done for your village? Do you think you can get along in the present way?"

"No, it won't. We can't get it through by ourselves, for the war has caused so much havoc...."

"I suppose so. Then, how about forming a cooperative to pool your strength? You mustn't leave land idle, which you defended at the cost of blood in the war. The state will assist you in every way."

The farmers willingly consented. But they did not know what to begin with to organize a cooperative. They waited for his next words.

"Have all of your cattle been killed?"

"No, we've got one left."

"That's good, you should use it jointly and plough the fields first."

"And you should take good care of it. Many villages have not even an ox."

He rose to his feet. The farmers followed. Pointing to a bare hill, he said: "You should plant quick-growing trees on that hill." He made for the Hwasong-gang River. Arriving there, he said: "You should embank this river with stones to prevent floods, plant poplars on the dyke and lay out a road there...." The farmers listened silently. After a while, one of them spoke out:

"Dear leader, floods must be prevented, of course, but we often suffer from drought because water is lacking. What shall we do to cope with it?"

"Let's build a reservoir. You have many valleys, so you can find a good place for it somewhere, I believe. Let's take a view of the terrain and look for a place for it right now."

Dusk fell already. The villagers were very sorry to trouble him, but they lighted torchlights and followed him who walked in front, carrying a map.

"A dyke should be placed here," he said when he had ascended a hill. He drew a red line on the map. Then he gave the farmers detailed instructions and left the village.

This happened one year before he set forth the line of agricultural cooperation.

In 1958 the Hwasong Cooperative Farm completed its irrigation before any other farms in the country. Many of its dry fields were turned into rice fields. The water of the reservoir was supplied to its neighbouring villages, too. Forty pumping and draining stations were set up, and iron pipes were laid across dry fields for water sprinkling. The cooperative farm was the first to complete water-sprinkler irrigation, too, thereby supplying a model for all farm villages in the country.

On August 29, 1968, President Kim Il Sung came to the farm, bringing a tractor and its driver with him. He helped the villagers acquire practical experience in weeding and harvesting by the machine. He visited the farm on August 31, 1969, July 4, 1970, October 7, 1971—seven times altogether. In the meantime, he guided the farmers, teaching them how to carry out mechanization and make the cultural revolution.

As a result, electrification was brought to completion, 112 agro-engineers and assistant agro-engineers emerged from among the total of 712 members. Four clinics with 20 doctors and nurses were set up for the 409 households of the farm.

The chairman of the farm management board was also a 34-year-old woman named Choe Gum Son. Her husband was a research worker at the Academy of Agricultural Science. A mother of two children, she graduated from an agricultural college in 1968.

Mechanization of agriculture is symbolized by tractors which are found numerously in any cooperative farms. Referring to this, Mrs. Choe told me about the profound concern shown by the President for female labour. She said:

One day the President had talks with farmers in Kowon County, South Hamgyong Province. He asked them to tell whatever bottlenecks they had.

"No, we haven't any," they answered. But a woman farmer raised her hand somewhat hesitatingly. "Don't mind, speak up, please," said he.

"We women carry things on the head. It's a tough job."

At this, he was lost in thought. Women carry things on their heads, that's too bad.

"That tough job of yours can be overcome by technical innovation. Let us all strive to get rid of it," he said with a smile.

In less than a year a tractor station was set up in Kowon County, which sent several tractors to their cooperative farm. Of course, drivers, too.

Thus, the carrying of things shifted from the women's heads to the trailers of tractors.

This meant that the production of tractors had gone up at the speed of Chollima.

## A MODERN FISHING PORT BORN OF TALKS

When we went to the east coast, we were quartered in a whitewashed attractive guest house facing a lighthouse of Cape Soho. The scenery was beautiful with the blue expanse of the sea, across which there are Niigata and Nakhodka.... It was the best place to amuse the weary heart of a traveller.

We left the guest house for the industrial zone

of Hungnam. On the way, we entered the bund, only to be greatly surprised. The six-storied buildings lining up in rows along the curved coastal line glittered in dazzling sunrays. They reminded me of the scene of Rio de Janeiro in a picture postcard.

"What are those? Hotels?" I asked the accompanying commentator of *Rodong Sinmun*. "They are the apartment houses of ocean-going fishermen, and this Soho is a fishing port," he replied.

This surprised me again. Because the image of a fishing port printed in my mind was one with its streets filled with stink of fish, fishing nets drying in the sun and people going about in scale-stained full-length rubber boots. And because the fishermen's houses I had seen in south Korea were all the tumble-down straw-thatched cottages.

These nice fishermen's apartment houses were also built at the instruction of President Kim Il Sung.

"While they are out on a deep sea to catch fish, their families keep their houses, feeling anxious about the safety of their husbands or fathers. We must see to it that they live in the houses where they can look out over the sea."

As I heard these words of the President from the commentator, an episode which I had heard in Nampo on the west coast occurred to me.

It was before dawn, one June day, 1957. A man in a lounge suit and a Panama hat halted at the dark pier of the Nampo fishing port and looked around the port. Then he approached a boat.

An elderly fisherman was doing some work on board. The man addressed the fisherman:

"When did you come back from the sea, old man?"

"Oh, I came back late last night."

"Then, when are you going out to the sea again?"

"We intended to go out early this morning, but we can't because those guys on the shore haven't landed fish in time," the fisherman whispered.

"Is your house in Nampo?"

"Yes, it is. It's time to go home for breakfast, but such being the case, even that I can't."

"Do you often enjoy film?"

The fisherman felt somewhat annoyed at the plaguesome questions. Presently the day broke, and he could distinguish the face of his interlocutor. He looked fixedly at the man from the boat. He at last noticed that he bore a striking likeness to the man whom he had always seen in newspapers and in the framed picture hung on the wall of the fishery office.

"What's the matter with you, old man? Do you see movies often?"

"Oh, my eye! It's you, dear leader..."

"Yes, It's me, Kim Il Sung. Well, let me know something more," said the President, smiling.

"Yes, sir. Certainly..." muttered the fisherman. While he was in confusion, the President walked onto the board. This surprised the fisherman all the more. The President put his hand on the old man's shoulder and spoke to him in plain words. Soon the fisherman was completely relaxed and became unreserved.

The President asked him in detail in his usual way and took up a scaly rubber coat on deck. Trying it on, he said:

"Old man, doesn't this raincoat tear easily?"

"Yes, it does. I hope it will be made more durable."

"When you are on the shore, do you go to the barber's?"

"Yes. But the barbershop and bathhouse are a little far off, and, when busy in fishing, I can't go," replied the heavily bearded fisherman.

The President nodded condescendingly and walked back onto the pier. He phoned to the fishery office. Greatly astonished by his unexpected phone call, the office hurriedly organized unloading.



"Marine products should be fresh first of all," he reasoned. "You should unload boats quickly and supply fresh fish to the people."

Walking along with the old fisherman who was going home, the President went to his house. In the kitchen, rice was boiling. He opened the lid of the cooking pot and looked into it. "The rice seemed well cooked," he said with an air of satisfaction. In those days the fishermen were preferentially supplied with polished rice.

"By the way, old man, it's pity that the barbershop is far off. And you, hard workers, have to enjoy movies, haven't you?"

He lost in deep thought for a while.

One year later he paid an official visit to Nampo, accompanied by the Minister of Fishery. As he had promised the old fisherman, he took not only measures to unload fish in an efficient way, but also had barbershops, bathhouses, cinema houses and hospitals newly built in the dwelling quarters of fishermen. Now he visited Nampo to inspect the actual situation. He wished to see the old fisherman, but he was out fishing.

The President's talks with the fisherman 15 years ago have given birth to the Soho fishermen's town, a beautiful town like Rio de Janeiro.

The modern fishermen's town with primary and middle schools and a fishery school, hospitals and nurseries, has thus been built along a sandbeach so that fishermen's families can picture their fathers or husbands out at sea, standing by the windows of their apartment houses.

## BEAUTIFUL STREETS BRING FORTH BEAUTIFUL MINDS

### APARTMENT HOUSES

The morning of Pyongyang on New Year's Day was magnificent, with the sun shedding its brilliant, refreshing rays. Its splendour did full justice to the name of Korea, "a land of morning calm".

As I greeted New Year's Day while on a journey abroad, I had nothing particular to attend to. So I went out for a walk.

I asked Mr. K, my guide from the Journalists Union: "Please, let me see how citizens celebrate New Year's Day." "Certainly," he said and asked a woman, who was passing by Chollima Street with her children, to do a favour of showing her house.

"You're welcome," she readily consented and led us to her flat in a four-storied apartment house. I felt my bowels were out of order and went to the toilet in the flat. At one side there was a bathtub and on one corner a low flush stool. Sitting on the stool, I felt quite comfortable as if sitting on the grass, legs stretched.

"Are all stools in this apartment house so low?" I asked. The housewife told me that they were so made according to President Kim Il Sung's instruction given during his inspection. The reason was plain: Children would feel inconvenient as their legs swing on the tall stool fit for grown-ups. This is

what is meant by scrupulous politics, which is something different from that of the Japanese government which gives evasive answers to parliamentary interpellations.

Let me take another instance of his prudent guidance.

One day, President Kim Il Sung, accompanied by his adjutant, ascended the staircase of a new apartment house in Youth Street. The house had just been completed. Whenever he goes out somewhere, he gives no previous notice. Taking no one with him except his adjutant, he would drive in a car. No pilot auto-bicycles, nor guards are to be seen. The people, therefore, do not know at all where he will appear, and when.

That day, too, he appeared in the apartment house all of a sudden. He knocked at the door of a flat and went in. "How do you do?" he greeted the housewife. His unexpected visit greatly surprised her. He asked her how her family was living and whether her flat was comfortable and so on. Hearing his kind words, she soon felt easy. He put his hand on the wooden floor more than once. Seeing this, she felt uneasy.

"Dear leader, do you see anything wrong with the floor?" asked she.

"Well, I'm thinking if *ondol* floor can be applied to apartments," he said. "In the past I heard our grandfathers saying that their life was not worth living unless they could sit on a warm *ondol* floor and were served a meal by their daughters-in-law...."

"That's true", she said, as if she were carried away by his candid talks.

"It's true. The *ondol* floor room is, after all, the best for the families with old parents or babies.

"We're provided with this fine apartment, so it may be rude to say so, but we will have nothing more to be desired if the *ondol* floor heating is introduced into apartments."

"I think there is justice in what you say.

"Do other housewives in this apartment house have the same opinion?"

"Yes, they often express it. That is especially the case with those with babies."

The President nodded, and turning to his adjutant, said:

"What do you think of it? I think the housewives have offered a very good suggestion. Let's at once study whether *ondol* floor can be introduced in the rooms of multi-storied apartment houses."

In the two-roomed flat on the fourth floor of an apartment house on Chollima Street, which we had dropped in at on the morning of New Year's Day while taking a stroll, I found the *ondol* floor heating system had been introduced. Li, the master of the flat, was a worker of a machine-building factory and had a family of four.

Sitting on the floor, I felt myself warming up.

I thought this under-floor-heating system was much more rational than the Japanese *kotatsu*.

I was told that Li moved to this house in 1970. Then, in building Chollima Street, President Kim Il Sung might have accepted the people's opinion that "*ondol* floor is better".

The families with aged people and little children are not housed on floors above the fourth.

Buildings standing on both sides of the main streets in Pyongyang are not for big companies, offices and banks. They are apartment houses of the working people, with stores housed on the first floor. This kind of city planning can be hardly seen in cities of other countries.

Flats are rented to the working people. But the conception of "rent" is quite different from that in Japan.

As a matter of fact, the word "rent" is not used. Instead, the word "charges" is used.

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A month's "rent", or charges, is two *won* (300 *yen*) inclusive of electricity rates, water charges, furniture rates, etc.

Every house is furnished with wardrobes, tables, chairs, beds, a sink and cupboards.

Privately-owned houses are a rarity. And this is nothing strange.

...A man susceptible to the cold, I felt inclined to rent a warm, two-roomed flat in an apartment house of the working people in Pyongyang for my workroom in the winter. Anyhow, the rent is 300 *yen*.

In every "dong" or block of dwelling quarters there is a food supply factory (my interpreter Mr. K called this the rice-cooking factory). So, I would be able to order in advance side-dishes and rice for three meals.

What if I would fall ill?... Well, I would need no worry! Doctors of dong clinic, each in charge of 200 inhabitants, would make regular medical check-up and keep the record of case history for every man. Medical service is free. I wish to ask: "Oh, Mr. Chairman Takemi! Won't Japan be made that way?" (Takemi is the chairman of the Medical Association of Japan.—Ed.)

## TRADE IS "SUPPLY WORK"

The chief engineer of the city planning department in Pyongyang told me that the units of living quarters in the capital were fit to the administrative units, that is, the administrative districts. He explained:

"In other words, it means that the organization of inhabitants' life is taken into account in city planning. One block of living quarters comprises 5,000-6,000 inhabitants, which is made a division called 'dong'. Before liberation the setting-up of blocks of living quarters was not put into consideration. It was left to take its own course. One of the principles of the setting-up of blocks is that 'they should be planned in such a way that children can go to school without crossing streets'. Thanks to this principle, children in Pyongyang, from creche goers up to middle school pupils, go to creche and school without crossing highways.

"Shops supplying vegetables, fish and other food-stuffs, and those dealing with kitchen equipment, are located within the range of 500 metres. In every dong there are barbershops, public bathhouses, a fuel supply depot, a branch post office, a clinic, a mothers' school and a children's library.

"Various branch factories such as children's clothes factory and rice-cooking factory are housed on the first floors of apartment houses on the principle of bringing housewives' work places closer to their houses. Hence, they need not go a long way to work. This helps them to take part in social activities."



When they refer to trade, the people in this country say shops don't "sell", but "supply". Trade is guided by the stipulation: "Under socialism trade is by nature supply work for the people." The first principle of trade is that balance should be kept in supply so that people may live better. The second principle is that the ties between towns and villages should be strengthened and the gap between the workers and the farmers be eliminated in the living standard. In order to put this into effect, before anything else, measures have been taken to remove the difference of prices between towns and villages. To take an example, salt is sold at the same price—10 *chon* a kilogram—whether in seaside villages or in hamlets at the foot of Mt. Paekdu-san. The third principle is that food, vegetable and fish shops should be set up in all areas where people live.

If the units of life are considered in relation to the trade network and administrative divisions, it may be said, first of all, that shops are distributed on the above-mentioned principles. In those units there are branch shops within the range of 500 metres. There are "general stores" above these shops, whose mission it is to supply goods to the latter. They are run under the business accounting system. There is one general store in every district. The general stores are under the control of the General Bureau of Trade.

This bureau has the following 13 departments:

Industrial Commodity Department which mainly does the supply of goods to department stores

Foodstuffs Department

Fruit and Vegetable Department

Public Catering Department which controls restaurants, rice-cooking factories, etc.

Public Service Department which controls laund-

ries, bathhouses, barbershops, television repair shops, etc.

Rural Trade Department which supplies goods to cooperative farms in the city

Workshop Trade Department

Marine Products Department

Meat Department

Fuel Department

Hotel Department which controls hotels and inns.

Agricultural Products Trade Department which deals with the supply of eggs, honey, edible mountain herbs, sesame and the like

Clothing Department

The General Bureau of Trade controls the work of all these departments. It exercises the functions of both administration and management. The administrative function is to control and supervise the supply and sale of commodities and examine weights and measures. The management function is to draw up plans for supply, secure goods and control finance and labour power.

The full name of the bureau is the "General Bureau of Trade of the Pyongyang City People's Committee". It is, of course, a state organ.

In 1959 President Kim Il Sung said:

"One of the important functions of the people's committee is to carry on trade, because the people's committee is a 'householder' who is responsible for the people's living. Therefore, it must do supply work well."

To show how vegetable supply is arranged, let me take the function of the Fruit and Vegetable Department for instance. The department maps out monthly, seasonal and yearly plans, taking into account the demand of the citizens for vegetables and submits them to the Pyongyang City Rural Economy Committee. According to the plans, the Rural Econ-

omy Committee gives assignments to each cooperative farm and enterprise in the outskirts. The department is duty bound to buy as much vegetable as is produced.

When the harvest yield is high, part of it is stored or processed and the rest is supplied to mountainous regions where the supply is short. The people's committees always set the prices above production costs on the "principle of not harming the farmers' interests".

If you go out of the city, you can enjoy the landscapes of the suburban farms to which is entrusted the dietary life of metropolitans. Green fields extend far and wide and sprinklers send up jets of water. On fine days the spray forms rainbows over the vegetable fields.

Some of these fields are attached to large factories. It is for the self-supply of vegetables to the families of their workers and office employees.

Every Pyongyang citizen is supplied with more than 600 grams of vegetables a day. This is also something like a principle. The production of cabbage and radish necessary for *kimchi* is on the steady increase. I was told that the export of vegetables was under consideration. Farmers need not turn up their unharvested vegetable plots with tractors, because all the increased yield, however high, is purchased by the Government on the principle of "not harming their interests".

All greens, except fruits, are carried from the fields of cooperative farms to general stores in the city by the lorries of the transport agency attached to the department. From there they are again delivered to shops and branch stores in each district. The suburban farms are distributed on a well-laid plan according to the proportion of demand for supply in

Pyongyang. Herein lies the basic advantage of the distribution system of the "Red capital".

Hearing about production and distribution in the DPRK I noticed the words "x x base" often spoken by my interpreter K.

Provisions in the production "bases" directly go to the population through the channel of supply.

We visited the Taesong Cooperative Farm (12 kilometres northeast from Pyongyang) and the Hwasong Cooperative Farm (12 kilometres east from the same city). Both are the vegetable-producing bases of Pyongyang.

Last year the former applied three croppings and gathered in more than 150 tons of vegetables per hectare from 700 hectares of its fields. Its cultivated area totals 1,500 hectares. It reaped per hectare 50-60 tons of wintering spinage, 40 tons of spring cabbage, and an average of 100 tons of radish and cabbage to be pickled in autumn. It has 100 hectares of orchards where apple, peach, grape, pear and plum are produced for Pyongyang inhabitants. Annually it produces 100 tons of pork and 250,000 eggs. Besides, it gathers in 4,000 tons of rice from 600 hectares of paddyfields.

The year-end distribution brings each household an average income of 4.65 tons of grain and 4,000 *won* in cash (600,000 *yen*).

Vegetable bases strive to cultivate vegetables in all seasons so that greens are supplied without interruption. From winter to the next spring, they cultivate vegetables under glass, supply wintering vegetables or dispose of the stored ones at the turn of a season.

Fruit bases have also been created. One day during the war, returning from his command at the front, Supreme Commander Kim Il Sung had an eye on the vast hilly area in Ryokpo in the southern suburbs of Pyongyang and instructed to lay out

terraced orchards up to the hilltops. Thus came into being the Pyongyang Fruit Farm as it is today.

For the abundant supply of eggs the President had a chicken plant, that is, a poultry farm, built in Mangyongdae, his native place. Some 100,000 "winged population" live there in many five-storeyed "industrial apartment houses" which look magnificent even to a gaze from a distance. The plant has three shops—chicken-raising, egg and chicken.

Pig raising is likewise treated as an "industrial business", and pig plants have been built. But duck-raising grounds are called "duck farms".

Fishing and shell-growing bases are found on the east and west coasts. There are cold-storage houses with a freezing capacity of 30,000 tons. Frozen fishes are transported to stores by the freezing cars and trucks.

Salesgirls, as we call them in Japan, are called "clerks" or "trade soldiers" in this country. In 1958 President Kim Il Sung called six of the clerks in the Potonggang district to his house and asked them if their uniform dresses were fitted for their working.

"You are soldiers on the first line of the service work for the convenience and improvement of the people's life. You take great pains, I think. Above all, you have to stand on your feet all day. I will get you to have arctics."

The President's concern is by no means a gesture. Under the socialist system, people, particularly those engaged in supply and service, are liable to bureaucratic practices. If these are left intact, it will not only degrade service, but also incur people's ill feelings, which will in the end lead to criticism against, and distrust in, the socialist system.

The President demands the workers in the field of supply have a socialist sense of duty. The phraseology might sound somewhat pompous, but it must be construed as urging them to render devoted comradely service.

In 1958, when he visited the Anju area, he was told that "there was a very kind saleswoman". She was Kim Ok Sim, a married woman. As a saleswoman in the town, she was giving care to the local people's life, helping them even in their family affairs. She tried to know what people wanted. Before they came to order, she would secure goods to satisfy their demands. When the daughter of a Mr. Pak is to get married, this saleswoman will never fail to stock all goods needed for the wedding and send them to her.

Hearing this, the President said:

"That's really admirable."

At once he made his way to the store to see her.

"You are a fine commercial soldier," he praised, and encouraged her. "You should receive more professional education."

On the recommendation of the President, she entered the Commercial College where women commercial functionaries are trained. After graduation she was appointed as the directress of Department Store No. 1 in Pyongyang.

I visited Department Store No. 1 where she worked as the directress. All its floors were swarmed with customers. Clerks standing behind the showcases with smiling faces received customers warmly, giving kind explanations of the goods on hand.

It seemed that clerks who could speak foreign languages were at all times ready for foreign customers. I use the word "seemed" because a Japanese-speaking saleswoman was accompanying us along with the directress.

Besides the Commercial College where the directress studied, there are national economy schools and commercial workers' training schools as educational establishments for clerks and cadres of stores.

The National Economy School is for training

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west coast in August 1951. His right leg was amputated at the knee. After many days of hospital treatment, he fully recovered and got accustomed to an artificial leg. He came back to Hamhung, his native place.

The war was still going on. One day, while taking shelter in the dugout he and his fellow disabled soldiers discussed:

"Let's do some work. Splinters of bombs and shells can be found everywhere in the city. Let's make nails with them. When we win the war, nails will be needed in rehabilitation."

Chong went on: "With such an idea, we brought hammers from a blacksmith's shop in the city and began to make nails."

The city Party committee tried to dissuade them from doing it, saying: "You the handicapped need not take the trouble to do that. The Party and the state guarantee that you can live as comfortably as you wish to."

But, in those days groups of disabled soldiers in different places had already started producing handicraft articles.

Having learned this, President Kim Il Sung instructed:

"It would be hard for you to idle time away, doing nothing. You must choose light work, as light as it gives you an appetite." Then he said:

"Honoured soldiers, I want to speak to you that the flowers must continue to bloom. You shed blood for the fatherland and made the flowers bloom in the past. You must keep the flowers of revolution and construction blooming in the future, too."

Inspired by his words, more disabled comrades came to work with Mr. Chong. They had a discussion to find more useful work than nail-making. In the end, they agreed to make vinyl goods.

Raw materials were supplied by the state free of charge. But they felt uneasy when they thought



"bereaved wives and children of revolutionaries" into commercial functionaries.

Most of the functionaries and clerks of stores are female.

"Saleswomen should be mothers of the people," said President Kim Il Sung. It is a wise saying. As he said, wives, widows and girls are fit for stores because they know well about family life.

Commercial clubs are found here and there. They are nothing like the chamber of commerce and industry in Japan. In the clubs saleswomen carry out art circle activities such as music, drama as well as sports activities. The clubs have cinema and lecture halls. So they also serve as an inter-service training centre where they acquire professional knowledge.

## "HONOURED SOLDIERS" BUILD FACTORIES

Walking along the streets of Pyongyang, one may feel that there is no trace of war wounds. However, it is in no way so.

Every now and then he will come across middle-aged disabled men, some walking lame and some carrying a motionless hand.... They were all disabled in the Korean war.

In this country these people are called "honoured soldiers" instead of "disabled soldiers".

There are more than 70 factories run by the "honoured soldiers" in the northern half of Korea.

The Hamhung Honoured Soldiers' Vinyl Factory is one of them. The following is what I heard from Chong Hi Chol (aged 41), director of the factory and deputy to the Supreme People's Assembly.

He was wounded in the right leg in the battle to beat back the US troops that had landed on the

Those with severely handicapped bodies work one-two hours, but receive pay for eight-hour work.

They enjoy a longer paid-leave than ordinary workers. It is obligatory on all the disabled soldiers to have 51 days' rest and recuperation at the sanatorium attached to the factory.

One might ask: Does it not affect productive efficiency? The answer is "No", because more than half of the labour power is made up of their wives and sons and daughters as mentioned above. Among them are technicians, too.

This factory in Hamhung has introduced automation in many work processes so that even the disabled can handle machines. It produces 200 kinds of goods, such as vinyl raincoats, belts, toys and imitation leather. It plays its part in meeting home demands. Even some of its products are exported.

On its side-line farm there are 200 sheep, and 200 beehives, each yielding 30-40 kilograms of honey annually. The factory also has 15 hectares of rice fields.

When one walks along the streets of cities or travels by train in this country one is bound to see the board, reading: "Seats Reserved for Honoured Soldiers". Trains, buses and ships give free service to honoured disabled soldiers and always keep the same board on the best seats by the window. This notice board is seen at barbershops, restaurants and cinema houses, too.

Hotels also offer special service to the disabled soldiers. For example, the crippled persons are shown into quiet rooms on the first floor so that they may not take trouble to walk up and down stairs.

This is not all. A more important thing is that "disabled soldiers' classes" are set up at Kim Il Sung University, Kim Chaek Polytechnical Institute and some other colleges so that they can receive the preparatory course before taking the regular one.

that they would depend on the state for everything. From the wartime on, the disabled soldiers had been provided with everything necessary by the state by virtue of the Cabinet decision adopted in August 1951. They decided to make a roller with their own efforts in the spirit of Juche.

An idea came to their mind that the roller could be made with the gun barrel of a wrecked US tank. They went to the old battle site where the US Cavalry Division had suffered a crushing defeat in December 1950, cut a gun barrel out of a tank there and brought it with them. After repeated failures they succeeded in making a roller by themselves.

By that time the number of the workers in their factory increased to 600, comprising 290 disabled men, their wives and sons and daughters and technicians. The factory, as a cooperative, was formally named the Hamhung Honoured Soldiers' Plastic Daily Necessities Factory.

The difference between the ordinary factories and the disabled soldiers' factories is that the former pay the state part of their profits and a kind of tax which is something like "commission" in buying and selling goods, but the latter are completely free from them. As their life is fully ensured by the state, all the profits of their factories are invested in equipment for improving working conditions and in recreation facilities.

The state built for them fine apartment houses near the factory. The houses are 500-1,000 metres away from the factory, but the state provided the disabled soldiers with tricycles, bicycles and buses for their commutation free of charge.

Working hours vary according to their physical conditions. Some work four hours a day, some six hours and the office workers seven hours. But all of them are paid the wages for eight-hour work.

"And, the space between rollers is narrow. Be sure to take adequate safety measures."

He ascended a staircase, supporting manager Chong softly by the arm who was depressed at the scolding. He dropped in at the bag workshop. Watching the wives of wounded soldiers at work, he said:

"You do work, substituting yourselves for the hands and legs of your husbands, the disabled soldiers. I wish you every happiness." At the raincoat workshop he affectionately embraced a disabled soldier with a serious burn in his face, saying: "Have a plastic operation. I will tell the hospital in Pyongyang. . . ."

When the President praised them, all the disabled were delighted. But when he treated them with a tender affection, they burst into tears at once.

They followed the President out in the yard and sat around him, when he said:

"The need of this factory is keenly felt even for the cultivation of 'revolutionary optimism'. You should not overwork. It is best for you to work only to the point of having a good appetite. You may work one hour or two. It doesn't matter. Your music circle activities are excellent. You are indeed the soldiers who played on the 'front-line musical instruments'."

The front-line musical instruments mean guitar, *kayagum*, flute, trumpet, etc., made by the handy soldiers at the front during the Korean war with the use of electric wire, iron scraps or pieces of wood. They contributed to heightening the soldiers' morale through concerts given constantly in the underground barracks.

"Your performances in the contest held in Pyongyang were excellent," he continued. "Particularly splendid was the play in which sightless Comrade Kim Hi Dok appeared. I am pleased that you are all living a happy life in an artistic frame of mind,

## FLOWER OF REVOLUTIONARY OPTIMISM

In June 1967 President Kim Il Sung visited the Hamhung Honoured Soldiers' Factory run by the ex-soldiers who had been disabled in the Korean war. He visited there in 1965, too, but at that time he stayed only in the morning hours on account of schedule. So, this time he intended to look round the factory and talk with the disabled soldiers and their family members, staying for a whole day.

When the President had made his first visit, he asked: "Haven't you any inconvenience?" All answered, "No". But there had been want of convenience.

They had had no commuters' bus in the factory. Back in Pyongyang he lost no time in phoning up the Minister of Engineering Industry and made sure that large-sized buses were sent to the Hamhung Honoured Soldiers' Factory.

Arriving at the factory that day, he shook hands with manager Chong and said:

"How do you do? You must have been suffering much inconvenience from disablement."

So saying, he watched the artificial leg of the manager closely, as if to see whether there was anything wrong with it.

He first went into the rolling workshop where sheets of vinyl plastic were made. He gave out questions and expressed praises in his usual sonorous voice. After a while, he said, frowning:

"This is too bad. There is a strong smell of gas. You'd better lay on a ventilator immediately. Otherwise, your inconvenient bodies will get worse.

live with firm determination, helping your legless husband."

Then he went back to his car. But the car did not move. Presently the Chief Secretary of the Hamhung City Party Committee was called to the side of the President's car. He too bore a disabled-soldier badge on his breast.

"That legless comrade is an admirable man," the President told him, putting his handkerchief to his eyes. "Make sure that the Party organization takes good care of that comrade so that he may not feel inconvenience."

Here is a story about a couple. The wife taught her blind husband the raised letters, studied the traditional Korean medicine together with him and made him a doctor. She was awarded the title of Labour Heroine. Now the couple is running a hospital in Onchon-ri in Mt. Kumgang-san, the husband working as the director of the hospital and the wife as the head of dispensary. People call them "a couple in Mt. Kumgang-san."

A foreign lady journalist was translating the *Selected Works* of Kim Il Sung in Pyongyang.

After seeing the music circle activities in the Hamhung Honoured Soldiers' Factory, she said:

"I had trouble in translation because I could not comprehend the real meaning of 'revolutionary optimism'. But here I've come to grasp what it means."

## NATIONAL MUSIC OF A MUSIC-LOVING NATION

The "Pyongyang Mansudae Art Troupe" is a typical Korean musical art troupe. Among its members are a number of People's Artistes and Merited

enjoying music heartily every day. You'd better form also a music circle with your wives and a chorus with your children. To enjoy a merry holiday every week, singing and dancing—this precisely is the flower of revolutionary optimism."

"Let's have a memorial photograph taken all together."

He meant all of the 600 employees had to pose for a picture in a body. This caused much stir. Anyhow almost half of them were men with artificial hands, or wooden legs, or defective eyes. What is more, everyone wished to sit close to the President. Eventually wives were placed in the back row.

"Well, let's stand women in the front and have another picture taken."

After the pictures were taken, the President looked back over his shoulder and said, raising his hand high:

"Comrades, good-bye! I hope you will keep up your courage and strive for the sake of the Party and the country, displaying revolutionary optimism."

All shouted *manse*.

Waving his hand in acknowledgement, the President said: "Enough, thank you!" and then got in the car. The car started slowly but it suddenly came to a halt. The door opened and the President got out.

He walked back straight to the place where the photos had just been taken in an atmosphere of excitement. A disabled soldier and his wife were sitting in the middle row of benches.

The President had seen from the window of the moving car this legless soldier sitting there supported by his wife and shouting *manse* with his hands raised high. So he had stopped his car and come back.

Grasping the hand of the disabled soldier called Ko Su Ung, he said:

"Thanks! Take good care of yourself. I think you madam, too, takes pains. But I hope you will

can be produced. Putting stress only on artistic value will lead to art for art's sake.' He also said: 'Unless one is a fine patriot he is unable to create a patriotic work. A writer who does not love the people cannot write a work helpful to the people.' He was right. It is the people who enjoy and create art and form its source."

Mr. Li had led an obscure life in the days of colonial rule. Due to the colonialists' policy of obliterating national music, the Korean music had been despised and abandoned in places of amusement. He too had suffered the difficulty of living, wandering about in the "darkness". For all that, in Ulsan he had devoted himself to preserving and arranging folk songs left in the country.

After liberation, as one of a few artists who had been less infected with flunkeyism and national nihilism in the days of colonial rule, he obtained excellent results in inheriting and developing the revolutionary music on the basis of numerous revolutionary songs sung in the period of the anti-Japanese guerrilla warfare.

The Korean nation is a music-loving nation. At every primary or middle school I visited I could hear the students singing songs and playing on the national musical instruments including *kayagum*.

Education is carried on in such a way that all the middle school students must acquire artistic skill—singing or dancing or playing on an instrument—before they finish the school.

The activities of music and drama circles are brisk in work places. In the People's Army there is the revolutionary tradition of "front-line musical instruments" which came into being in the period of the anti-Japanese guerrilla warfare and in the thick of the Korean war, and each army unit is conducting art circle activities at a high level.

An artistic contest is held every year among school



Artistes. I had an opportunity to attend its parting entertainment given on the eve of its departure for the European performances in Paris and Geneva.

It was a cold sleeting night, but the moment I entered the Pyongyang Art Theatre, I felt stuffy. It was packed to capacity. The news of its performance made a stir, and the tickets had been sold out two weeks before. The atmosphere of the theatre with a seating capacity of 1,000 was little different from that of a concert in a town of a free nation. Women were in beautiful attire and many men in dark suits. Here and there close-buttoned jackets and military uniforms were to be seen. The orchestra performance for the dance *The Snow Falls* gripped my heart. I wanted to see the composer.

Mr. Li Myon Sang, People's Artist, was well into the sixties. He was an artist of "popular type" with thick fingers. Nobody would take him a composer. I wondered how this old man could make such an elegant, enchanting melody as *The Snow Falls*.

"Our basic principle of artistic creation is that we serve the people with the representation of socialist content. In case of music, in particular, it is necessary to develop our national music according to the feelings and aspirations of the socialist builders. To this end, it must be based on what is national and traditional and, at the same time, it must be suited to the people's sentiments...."

Mr. Li made no mention of his work at all. On the contrary, he began to talk about the formula of the people's art in this country.... He drew a deep breath at an interval of every a few words. It might be his habit, but somehow it seemed to me that he was speaking his mind. He went on:

"It is important to combine ideological content and artistic value in music. President Kim Il Sung said: 'If artistic value is neglected, no work of art

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Battle are! These songs are beautiful and yet august enough to arouse people to the revolutionary struggle. Songs like *Pochonbo, a Land of Glory*; *Amnok-gang River, Two Thousand Ri*; and *At a Spring Site* for women's chorus are rich in Korean melody and suit the feelings of our people. *A Bumper Year on Chongsan-ri Plain* seems to be the best of all pieces produced recently. This song, which is Korean through and through in its melody, fully reflects the spirit of the day. The militant spirit of our working people rushing ahead in the saddle of Chollima and their optimistic emotions full of confidence in victory are well expressed in the song. Our modern music must follow this path.

Our music is developing now in a correct way. If it continues to advance, I think it would be quite acceptable. We should make still greater efforts to enrich our national music in line with the realities of the day. We should be Korean in essence and it should be of the Korean type, not European music.

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children. At the New Year gathering this year held at the Students and Children's Palace in Pyongyang I enjoyed myself a high-pitched juvenile chorus closely resembling the Vienna Juvenile Chorus.

I also attended the New Year performances of workers' art circles at the Moranbong Theatre in Pyongyang.

The performances consisted of prize-winners in the last year's contest. Among them were a national dance performed by workers of a leather factory a chorus of folk song by middle-aged women of a carpet factory, a kayagum ensemble by female workers of a spinning mill and the chorus A Bumper Year on Chongsan-ri Plain sung by male workers of a building-machine factory. All these were "art" performances far exceeding the amateur standard.

From those amateur artists of each work place, I was told, emerge several professional musicians and dancers every year to become the future Merited Artists or People's Artists.

President Kim Il Sung is a rather exacting music critic. He said as follows:

"At the time of the guerrilla struggle, when we composed a revolutionary song, even the puppet Manchukuo Army soldiers sang it, to say nothing of the peasants. We did not know much about setting songs to music, and when we were busy we wrote only the words and sang it to old tunes. But still the people liked singing such songs. If you comrades compose a good song, men of the "ROK army" south Korea will sing it, and so will the southern students.

"The workers in the field of music should further develop our national music to suit the sentiment and aspirations of the socialist builders.

"Almost all the songs which have come out in the last few years are good ones. How excellent songs such as O, Blizzard, Blizzard and To a L

Battle are! These songs are beautiful and yet august enough to arouse people to the revolutionary struggle. Songs like *Pochonbo, a Land of Glory*; *Amnok-gang River, Two Thousand Ri*; and *At a Spring Site* for women's chorus are rich in Korean melody and suit the feelings of our people. *A Bumper Year on Chongsan-ri Plain* seems to be the best of all pieces produced recently. This song, which is Korean through and through in its melody, fully reflects the spirit of the day. The militant spirit of our working people rushing ahead in the saddle of Chollima and their optimistic emotions full of confidence in victory are well expressed in the song. Our modern music must continue to follow this path.

"As a whole our music is developing now in a sound and correct way. If it continues to advance in that direction, I think it would be quite acceptable. However, we should make still greater efforts to develop even further our own national music in conformity with the realities of the day.

"Our music must be Korean in essence and it should suit the feelings of our people.

"Our people do not like the pure European music which is alien to their sentiments.

"Though our light music smacks considerably of old-fashioned crooning, people like it because it is Korean in essence. It is not fortuitous that Comrade Kim Jong Dok's songs enjoy popularity. His songs are somewhat crooned, but they are rich in Korean melody, cheerful and optimistic.

"There are quite a few croon-type tunes among the songs composed at the time of Japanese imperialist rule. Of course, decadent crooning tunes are bad. But we can continue to sing those croon-type songs which are not degenerate and are somewhat cheerful, and which inherit the forms of Korean folk songs. Because, under the vicious Japanese imperialist colonial rule of almost half a century, our people

sang songs deploring the corrupt society of the time, not a few of them being croon-type songs. The songs which the healthy-minded masses are fond of singing are certainly good ones. Songs which have inherited the forms of folk songs and which the masses like should be developed even though they smack of old-fashioned crooning."

## WARM CONCERN FOR THE "POETIC DRAMA"

Mr. Li Jong Sun, the scenario writer of the Korean Cinema Workers' Union, said that he took his hat off to the President's theory of art. He said:

"As he does, the President knows all the names of actors and actresses whom even the Chairman of the Central Committee of the Cinema Workers' Union does not know. I made sure of that on December 8, 1964, when he visited our studio to attend an enlarged meeting of the Political Committee. Anyhow I take my hat off to it.

"On February 4, 1966, we poets and other writers were summoned by the President in the middle of his recuperation. He talked to us till late at night.

" 'When I was a student, I was determined to devote my life to the cause of the people after reading Gorky and Lu Hsun,' he said calmly.

" 'Now our cinematograph plays an important part in the revolution and construction. We must produce such a film that its hero is a fine Communist and that a single show of it is enough to move people and make them come out in the revolution and construction. I think it still fails to come up to the mark.

" 'In short, the point lies in its hero. It is a question of description as to how the hero establishes his Juche-oriented revolutionary world outlook.'

"That night one of us asked him to explain the essential meaning of the popular character of art, especially, of the 'popular nature' of a poem. The President said quietly:

"I have once inspected a mountain village in Changsong County. The cooperative farm there was in an awful condition. It had no paddyfield. So I told its people to make use of the mountains and rivers and the government helped them build their dwelling houses and irrigation facilities. I went there again several years later and found that the once poor mountain village was becoming a dreamlike one.

"Looking at a beautiful river and attractive green paddyfields, I was so moved that I felt a desire to work there to the end of my life. This emotion is the starting point of poetry. Yet, there is no poetry on such revolutionary construction. I am not quite satisfied with this. A popular poem means the one which people are fond of reciting. A poem which the people say good is good, I should say.'

"Accordingly, a poem which one sings alone with transcendent sensibilities cannot be considered to be a lofty one; it is a bourgeois poem, not a popular one.

"This is the aesthetic view of President Kim Il Sung."

President Kim Il Sung himself had always written poems in the days of the anti-Japanese guerrilla warfare. He cited as an example the following revolutionary war song.

*In the night of the dense forests of Mt. Paekdu-san  
When we look at a bright full moon  
We yearn after the beautiful fatherland.  
Oh, we will devote ourselves to the revolution  
And surely restore our homeland.*

As it was translated by an interpreter, I guessed the song reminded me of the "event of yesterday"



in the Japanese expression. But there was a melody of somewhat intense feeling in the pronunciation of the Korean language.

Poetry cannot but come out under such circumstances that one fights for the restoration of his motherland at the risk of his life in the enemy encirclement in the forests of an alien land.

As for the movies, I enjoyed nearly 30 pieces. Each of them was based on Juche-oriented socialist realism. Some even moved me to tears.

President Kim Il Sung says:

"I saw a film which handled the love problem. It had no ideological content at all; it was quite insipid. We must not depict love for love's sake. Love for love's sake is a manifestation of naturalism. It has no educational value for us and, what is more, it can be rather harmful."

Then, what sort of love is depicted in the films of the Democratic People's Republic of Korea? The President said:

"Love between men and women of a new type must serve the noble aims of the revolutionary cause, and be closely linked with the struggle for victory in the revolution. Our films, therefore, should hit out at the decadent love of those who forget the revolutionary cause and indulge only in personal enjoyment, and should exemplify the noble and beautiful love of a new type of young people who are waging a heroic struggle for the great aims of socialist construction, helping and leading each other forward."

For those who live under the different social system like us, the above quotation serves as a textbook on morals after all.

Yet, such films as *A Workers' Family* and *The Blossoming Village*, the People's Prize winners, were interesting as they made me feel a pleasant thrill touching my heart. They portray the heroes of a revolutionary type and, at the same time, depict how

young men and those aged people with obstinate petty-bourgeois and individualist tendencies are educated and creditably remoulded by the revolutionary enthusiasm of the people around them.

The war films *The Story of a Nurse* and *Five Guerrilla Brothers* and others were appealing and persuasive, for they portrayed the real, historic facts in a semi-documentary form. Each of them ran nearly three hours, but I rather felt it short.

## NATIONAL OPERA IN BLOOM

The national opera is translated in Japanese by "shogeki", but I think it should be rather put into an opera or "Korean opera" so that we can easily understand it.

In the theatrical world, excellent national operas which are liked by people, have been turned out since liberation.

A dramatist called them "poetic dramas". And at present this sort of poetic drama has proved most successful, appealing to the public fancy. Therefore, the drama will hereafter develop along the Juche-oriented line, with stress laid on the national opera, that is, the poetic drama.

After liberation the drama was faced with many problems. The old naturalist form of drama was rejected, and a line was adopted to establish socialist realism. This was quite in the nature of things. Nevertheless, there were problems and even confusion in dealing with characters.

What is more, there was a lively discussion as to how to inherit the national traditions, classics, and practice was encouraged in that respect.

There is a classical drama *A Tale of Sim Chong*

which is contemporaneous with *A Tale of Chun Hyang*.

It is the dramatic version of a long epic song called *pansori* which was in vogue towards the 17th century. Let me give an outline of the story. A daughter of a blind man prays to Buddha for the recovery of her father's eyesight. In the meantime, she is sold to the merchants and taken to a trade ship. On its way the ship encounters a storm on a far-off sea and she is sacrificed to the high sea to calm it down. But she is saved by the Dragon God to become a queen. She arranges a feast for the blind and meets her blind father there. The reunion miraculously brings back his eyesight.

Putting *A Tale of Sim Chong* on the stage after liberation, the finale was adapted for a dream world on the ground that the abrupt recovery of the father's eyesight was unscientific.

After seeing the performance President Kim Il Sung made a comment as follows:

"The recovery of the father's eyesight is an expression of the people's desire in those days. It reflects the people's desire to get rid of a distressful dark land and live in a bright world. An arbitrary revision of the classic runs counter to their desire, however unscientific it may be.

"It is a disgrace to classics and a manifestation of nihilism. It will be proper to take over the people's sentiments remaining in our national classics."

Even in the severe US bombing raids during the Korean war dramas were continuously staged in the Underground Moranbong Theatre to heighten the fighting spirit of the people. One of them was *The People in a Coal Mine* depicting the struggle of the people in the rear against US imperialism. Seeing the play, the President said:

"I find it necessary to improve this scene of mass slaughter by the US imperialist aggressor troops. The

American imperialists have committed a more brutal act than shown in this scene. However, putting the atrocity on the stage as it is means rather naturalism than socialist realism we aim at. What is worse, it has nothing to do with artistic value. You must seek for a harmony between ideological content and artistic value by abstracting or typifying it."

Through the combination of ideological content and artistic quality the vigorous reality is sublimed into socialist representation. It can be said that the dramatists have established this line by means of traditional "poetic drama", though it has involved tremendous difficulties.

After seeing this "poetic drama" we took it as the "Korean opera" or "national opera". Such operas as *A True Daughter of the Party*, *Sea of Blood* and *Epic of the Potong-gang River*, for example, come under that category.

Praising for the first time the opera *Epic of the Potong-gang River* when it was put on the stage last year, President Kim Il Sung said:

"In former days the area around the Potong-gang River, Pyongyang City, the scene of this opera, was occupied by slum quarters. But now it has been turned into a beautiful pleasure ground for the people, with rows of grand apartment houses and many-storeyed buildings.

"The old, gloomy life has given way to a new, vigorous one. This opera moves people as it well represents the surge of desire to better the people's living. This form of opera, called poetic drama, is a genre suitable for description of a long history of the people's heroic struggle."

The President must have been deeply impressed because he had broken the ground for the riparian works of the Potong-gang River right after liberation.



**THE PEACEFUL  
REUNIFICATION OF THE  
NORTH AND THE SOUTH**



We asked President Kim Il Sung to tell his concrete programme and views regarding the peaceful reunification of north and south Korea and the international relations. At an interview given to us in January 1972 he gave the following answers:

## ON THE PROBLEM OF THE REUNIFICATION OF OUR COUNTRY

Today the general situation in our country is developing very favourably for the struggle of our people for the independent and peaceful reunification of the country.

The successes of socialist construction in the northern half of the country scored under the banner of Juche idea further consolidate the political and economic basis for the independent reunification of the country, give great hope and confidence to the people of the southern half and vigorously rouse them to the struggle for peaceful reunification.

Lately, a tendency towards peaceful reunification is rapidly expanding in south Korea and the struggle against fascist rule and for the democratization of society is gaining momentum as never before. The massive advance of the youth, students and people that has continued both before and after last year's puppet presidential "election" and brisk arguments about national reunification in public and political



circles, indicate that demands for peaceful reunification against the present ruling system in south Korea are rising with an irresistible force.

As our policy for peaceful reunification enjoys the unanimous support not only of the Korean people but of the broad public opinion of the world, and the tendency towards peaceful reunification increases in south Korea, even the south Korean authorities who had previously rejected any contact between the north and the south, were obliged, under the pressure of these trends, to attend the north-south Red Cross talks. I think that the preliminary talks between the north and south Red Cross organizations held at Panmunjom are belated and have a limited scope of problems under discussion, but they are very significant since Koreans themselves have come together to discuss the nation's internal affairs. It can be said that this is a step forward in our people's struggle for peacefully reunifying the divided country.

Our stand on the talks between the north and south Red Cross organizations is clear. We want to bring the talks to success by showing our utmost sincerity and thus rid our people as soon as possible of the sufferings due to the division and pave the way, using these talks as a stepping stone, to the peaceful reunification of our country.

But the stand of the south Korean authorities is quite the opposite. From the first day they were compelled to attend the talks, they dragged them out under this or that pretext and poured cold water on the growing tendency towards peaceful reunification, saying: "Don't get too excited," and "It is pre-

mature." Moreover, they claimed that we would soon "invade the south" as we had "already prepared for war", and they declared a "state of national emergency". They are presently trumping up various evil fascist laws to buttress this declaration and are deliberately aggravating the situation.

This type of manoeuvre by the south Korean puppet clique cannot be interpreted as otherwise than being designed to prolong their remaining days by detracting from the increasing trend towards peaceful reunification in south Korea, and by frustrating north-south contacts and negotiation to perpetuate national division. It is not an accident that certain reactionary ruling circles and government-controlled press in the United States and Japan say that the proclamation of the "state of emergency" in south Korea is not because of the threat of "southward aggression" but, rather, a political trick hatched due to the internal situation.

With such foolish tactics the south Korean rulers can solve nothing, much less deceive anyone.

It seems that alarmed by the rapid change of internal and external situations to their disadvantage, they are going on a rampage. But they need to cool their heads and think over matters calmly.

Now the times and situation have changed.

The situation today is different from that of the 40's when the US imperialists could divide our country into north and south, abusing the name of the "United Nations". The day has gone when they could rule the roost meddling in the affairs of other countries.

Now the US imperialists and Japanese militarists can hardly deal with their own affairs.

We think the time has come when the south Korean rulers should give up their present anti-national stand—seeking a way out by turning their backs on their compatriots and clinging to the sleeves of the US imperialist aggressors, and calling in the Japanese aggressors.

If the south Korean rulers are to find a true way out, they should adopt a national stand, immediately renounce their absurd assertion to “build up strength” with the backing of outside forces to overpower north Korea by force and thereby attain “reunification by prevailing over communism”. They should accept our fair and sincere proposals to reunify the country in a peaceful way through the joint efforts of the Korean people themselves.

You asked about our concrete programme for the reunification of the country. Our programme for national reunification is no different from the previous one. We have constantly maintained that the question of our country's reunification, an internal affair of our nation, should be solved not by the interference of outside forces but by the efforts of the Korean people themselves, and not by means of war, but in a peaceful way.

We reclarified the programme for the independent, peaceful reunification of the country in the eight-point proposal for national salvation advanced at a session of the Supreme People's Assembly of the Democratic People's Republic of Korea held in April last year, in the speech made on August 6 last year

and in this year's New Year Address. We will continue to make every effort in the future to realize this programme.

A successful conclusion of the talks between the north and south Red Cross organizations, amid the great interest of the whole nation, will create a favourable atmosphere for the peaceful reunification of the country.

The south Korean authorities, talking about some sort of "stage", claim that this can be done and that not, and that only something should be done first and the other things deferred. These are delaying tactics and not the correct attitude for solving our problems.

If the north-south Red Cross talks yield good results and free traffic is realized between the families, relatives and friends presently divided, their sufferings will be lessened and, at the same time, frozen feelings between north and south will be thawed, thus deepening mutual understanding.

The removal of tension in our country is a matter of vital importance for the peaceful reunification of the country as well as for peace in Asia and the rest of the world.

In order to remove this tension, it is necessary, first of all, to replace the Korean Armistice Agreement with a peace agreement between north and south. We maintain that a peace agreement should be concluded between north and south and the armed forces of both sides be cut drastically following the prior withdrawal of US imperialist aggressor troops from south Korea.

We have made it clear more than once that we have no intention of "invading the south". If the south Korean rulers have no intentions of "marching north for reunification", there should be no reason for them to refuse a north-south peace agreement. If they truly want peace in our country and peaceful reunification, they should consent to this peace agreement, instead of clamouring about fictitious "threats of southward aggression".

We advocate strengthening contacts and ties between north and south and holding mutual political negotiations to solve the question of national reunification.

Many problems arise in bringing about peaceful reunification putting an end to the tragedy of national division. All these problems can only be satisfactorily solved through direct political negotiations between north and south.

We are ready to negotiate with the Democratic Republican Party, the New Democratic Party, the Nationalist Party and all other political parties in south Korea at any time and at any agreed place. The south Korean authorities now say this and that even without meeting us. We do not feel that the rejection of negotiations while giving lip service to "peaceful reunification" is the proper attitude towards the peaceful settlement of the reunification question. For the peaceful solution of this issue the various political parties of both north and south Korea must hold active bilateral or multilateral negotiations to exchange political views on national reunification and find a reasonable way towards peaceful settlement.



The US imperialists are now facing a grave crisis both internally and externally. In the United States, the people's anti-war movement proceeds with great force and there is increasing antagonism among the ruling circles. The economy has fallen into chronic stagnation and American international payments are constantly deteriorating. The US imperialists sustain one defeat after another in Indochina and other parts of the world while being isolated from their satellite countries as well as from their imperialistic colleagues.

The US imperialists oppressed and controlled others through nuclear blackmail and dollars but their strength has now waned. Now that nuclear blackmail no longer works and the dollars in their pockets have run out, few countries toe American imperialism's line. In order to get out of their difficulties, the US imperialists have formulated the notorious "Nixon doctrine" which is aimed at making Asians fight Asians and the Middle East people fight each other. But nobody, except a stupid person such as Sato, would support this doctrine.

Under these conditions, the US imperialists have again put up the "peace" signboard, and Nixon finds himself compelled to go on a tour of mendicant diplomacy with his cap in his hand.

But this does not mean that US imperialism has been completely ruined or that its true colours have changed. US imperialism remains the main force of imperialism and its aggressive nature has not changed in the least. Whenever the imperialists get into difficulties, they usually perpetrate crafty

acts of aggression and war under the signboard of "peace".

Resorting to a double-dealing policy, the US imperialists are now making more insidious attempts to invade other countries. The peoples of revolutionary and all fighting countries must therefore maintain their constant vigilance against the US imperialist machinations for new aggression and war carried on behind the curtain of "peace", and firmly unite to wage a more vigorous struggle against these imperialists. This is the only way to defend peace and attain national independence and social progress.

The US imperialists attach special importance to Japanese militarism in realizing the "Nixon doctrine" in Asia.

They have long followed the policy of using Japanese militarism as the "shock force" in their Asian aggression, and the Japanese militarists, availing themselves of this policy, have been manoeuvring to achieve their own goals. The US-Japan summit talks held a few days ago were in lower spirits than previous talks, but showed that the collusion and conspiracy between these two aggressive forces remains unchanged in their Asian aggression. In the "joint communique" issued after the talks, Nixon and Sato reaffirmed the notorious "US-Japan security pact" and promised to "closely cooperate" with each other in Asian aggression under the pretext of "peace" and "stability".

Under the aegis and backing of US imperialism, Japanese militarism has been revived and the Japa-



nese militarists have developed into a dangerous force of aggression in Asia. This is a hard fact.

Following the imperialist pattern, the Japanese militarists, in invading other countries, are employing the methods of economically subordinating those countries through a massive influx of goods and capital. They also paralyse their peoples' spirit of independence through intensified ideological and cultural infiltration, and even send in their armed forces of aggression on the pretext of protecting Japanese economic rights.

Our country is the first target of Japanese militarism in its overseas aggression programme.

The Japanese militarists, in conspiracy and collaboration with the south Korean puppets, have now extended their black, aggressive hands deep into the political, economic, cultural and military fields of the southern half of our country. They have also worked out operation plans for invading our country, and other socialist countries of Asia, and are conducting successive war exercises. Sato has gone so far as to vociferate for a "preemptive attack" against our country.

Such being the case, to argue about whether Japanese militarism has been revived or not is out of date. The point is to oppose the aggressive machinations of revived Japanese militarism and struggle to check them.

The struggle of the Japanese people is very important in frustrating the aggressive scheme of the Japanese militarists. As I said formerly, the Japanese people are not as they were before. They are a

people who have suffered the pains and evil aftereffect of the overseas aggression of militarism; they are an awakened people. They will not remain passive if the Japanese militarists dare try to unleash another war of aggression. The Japanese people themselves are now resolutely fighting for democracy, neutrality and peace against the militarist forces of aggression. This struggle brings great pressure to bear on the reactionary ruling circles of Japan.

Opinions are divided among the Japanese ruling circles about the launching of a war of aggression. There seem to be people who are opposed to war, because they feel that once a war breaks out the situation will become very difficult for them. This is because Japan is an island country and imports nearly all industrial raw materials. They also feel that the objects of their aggression will not be easy to deal with. In fact, Asia today is unlike the Asia of yesterday, and its outlook has radically changed.

If all the anti-war forces in Japan unite and the Asian peoples, including the Koreans and Chinese, fight in concert, the Japanese militarists will not dare start a war, however wildly they may want it, and their aggressive machination will be easily frustrated.

Asia is now the main arena of the anti-imperialist revolutionary struggle and the developments in Asia exert a very great influence upon the changing situation of the whole world.

The peoples of our country, other socialist countries and the fighting nations of Asia, are achieving brilliant victories in the revolutionary struggle

against imperialism and in the building of a new society, despite manifold difficulties and trials.

The US imperialists have pursued a policy of isolation and blockade against China for over 20 years. But China has not gone under. On the contrary, she has become a powerful socialist state, and has grown and strengthened into a reliable anti-imperialist revolutionary force. The international prestige of the People's Republic of China increases daily.

The People's Republic of China was restored to its legitimate position in the United Nations with the support of many countries, whereas the Chiang Kai-shek clique was expelled from all the UN bodies. This was a great event in the international political arena. It was a great victory for the Chinese people and also a victory for the peoples of the world who strive for peace and progress.

Through their heroic struggle against the US imperialist aggressors, the Vietnamese people have inflicted a crushing defeat upon the enemy and are greatly contributing to the world progressive people's cause of peace, national independence and socialism. The Vietnamese people are stepping up the fight to clear South Viet Nam of the aggressive forces of US imperialism and attain genuine independence and reunification of the country.

The Viet Nam question should be solved on the basis of the four-point proposal for the peaceful settlement of the Viet Nam question advanced by the Democratic Republic of Viet Nam and the seven-point proposal made by the Provisional Revolutionary Government of the Republic of South Viet Nam. If

the US imperialists persist in challenging the Vietnamese people, refusing to accept their just demands, they will face a more ignominious defeat. The Vietnamese people will certainly win final victory in their struggle, holding higher the revolutionary banner of anti-imperialism.

The Cambodian and Laotian peoples, who have already won great victories in the resistance struggle for national salvation against imperialism, are making constant powerful attacks on the US imperialists and their puppet mercenaries and have driven them into an inextricable corner.

In Asia the US imperialists are now living their last days.

The peoples of Korea, China, Viet Nam, Cambodia, Laos and other Asian countries will unite firmly behind the banner of the anti-imperialist, anti-US common struggle to completely eliminate imperialism and all forms of colonialism, and thus build a new, independent and prosperous Asia.

As you know, some changes have also taken place recently in the United Nations, reflecting a change in the balance between progressive and reactionary forces in the world.

It is becoming difficult for the US imperialists to act as they please in the United Nations as in the past. This illustrates that the days are over when the US imperialists could commit crimes at will, abusing the UN flag.

As you have indicated, regarding the question of the United Nations, many countries and broad world public opinion now call 1972 the "year

Korea". Of course, we must wait and see whether this year will be the "year of Korea" or not, but we think it is an expression of the world people's support and trust in our struggle for national dignity, reunification and independence.

As for our stand on the United Nations, the Democratic People's Republic of Korea has always respected the UN Charter and has never violated it.

It is the US imperialists themselves who have wantonly violated the UN Charter and defamed the name of the United Nations. Each time they resorted to policies of aggression and war, the US imperialists abused the UN flag. Particularly, they committed aggression on Korea under the UN mask and thus left a most disgraceful blot in UN history.

To be faithful to its sacred Charter, I think, the United Nations must rectify its past errors in connection with the Korean question.

The United Nations should revoke all "resolutions" on the "Korean question" fabricated illegally by the US imperialists in the world body. Or, it may adopt a just policy in the future towards Korea to ensure that all the previous illegal "resolutions" are nullified.

The United Nations must take steps to effect the withdrawal of the aggressive forces of US imperialism presently occupying south Korea under the "UN" authority, and dissolve its "Commission for the Unification and Rehabilitation of Korea", which is a tool of US imperialism for its aggression of Korea. The United Nations must stop any further interference in the Korean question.

## ONE FATHERLAND TRANSCENDING IDEOLOGY

Some ill-informed people in south Korea under the "state of emergency" are holding the delusive notion of "march south" threat, still believing that "north Korea wants to reunify the country by force of arms".

However, at the Party Congress held 11 years ago, President Kim Il Sung said: "We shall march hand in hand with those who struggle against US imperialism without asking about their past, their class background, social status, political views and religious beliefs. We will warmly welcome even those who in the past committed crimes against the homeland and the people provided they repent their crimes and openly support the country's peaceful reunification. And we will not fail to embrace them at all times after the reunification." I received the impression that these words still hold good in the present policy of peace offensive.

The Westerners have been shown more than enough the instances in which all the Communists' theories on the united front have so far been transitional tactics for the accomplishment of revolution. That is why they misapprehend the real meaning contained in President Kim Il Sung's proposals for Korea's peaceful reunification. In this regard, the Chairman of the Central Committee of the Korean Journalists' Union who is concurrently the Editor-in-Chief of *Rodong Sinmun*, said that President

Kim Il Sung's theory of reunification had been consistent since 1930.

"In the summer of 1930," he added, "Comrade President put forward the following three lines for Korean revolution:

1. The line of anti-Japanese armed struggle;
2. The line of united front;
3. The line of founding the Korean Communist Party.

"At that time he already defined 'unity' as the basic line of Korean liberation, stressing that the working class should achieve the aim of national independence in alliance with the peasants and in firm unity with all the patriotic forces opposed to Japanese imperialism. And this line was put into practice by the anti-Japanese guerrillas."

In accordance with this line of unity the "Association for the Restoration of the Fatherland" (ARF) was founded in 1936. It was an organization of broad anti-Japanese united front transcending ideology. Although it was a secret organization under Japanese imperialist rule, it drew hundreds of thousands of members from various sections of people in all parts of the country in a short time.

The "Communists" of those days took no notice of the religious world, alleging that "religion is an opium". However, the ARF admitted to membership not only Christians but even chief preachers of the *Chondo* Association, a religious organization which had a deep and wide-spread influence in the northern part at that time. What appealed to the colonial nation was the viewpoint that in order to win the "independence of Korea against imperialism and feudalism" all people must submerge minor differences for greater common interests, irrespective of their ideology, religious beliefs and classes.

The united front theory based on the realities of those days was that national liberation called for

establishment of a people's government embracing people in all walks of life. This theory was translated into action early in the 1930's.

At that time the guerrilla bases were widely scattered along the shore of the Tuman-gang River, and the people's revolutionary government was set up there on the basis of the theory of united front. In some parts, flunkeyists and dogmatists raised an opposition against it. They insisted on the establishment of a soviet regime to the exclusion of the landlords and bourgeoisie. However, this deviation was overcome and Juche established, with the result that people "with a common interest", regardless of landlords, rich peasants, intellectuals and religious men, were embraced under the people's government.

The President's "line of unity" was met with incessant opposition offered by the dogmatists within the Party. But he struck it back each time.

"The great masses of people and their united strength must be made the motive force of the revolution," he said. "If we forsake them, alleging that that man is useless as he is a capitalist or this man is bad because he is an old intellectual, whom shall we build socialism with? Your argument is nothing more than insistence on making a revolution in a desert islet. Adoption of a united front policy in socialist construction means opening a path to the people's well-being. Communism aims at bringing a happy life to the masses. Marxism-Leninism does not exist to gratify the lust for power of a handful of 'revolutionary cadres'."

As a recent concrete expression of this policy of unity the Chairman of the Journalists' Union cited a returnee from Japan.

"So far as he has a mind to work for the building of the country, the state highly commends any big capitalist who returned home and appoints him as a cadre of an administrative organ. Take the case



of a businessman named Kim Gi Ha. Setting great store by his ability and talent, the state assigned him to an important post. They were bourgeois in the past, but today they are patriots. Such is a practical example of the new theory on the united front.

"The same may be said of the capitalists in south Korea. We will go hand in hand with those who are opposed to US imperialism and Japanese militarism and desirous of reunification. This has already been proved by history."

The earnest desire for the peaceful reunification of north and south Korea began to burn furiously like a prairie fire at the beginning of this year.

In his New Year address, his talks with us on January 10, his subsequent talks with the Japanese journalist delegation and even at other opportunities to speak to the Japanese side, President Kim Il Sung offered a series of concrete proposals for the solution of the problem of reunification.

In his proposal for a north-south political consultation meeting the President appealed ardently:

"All our proposals and suggestions for the independent peaceful reunification of the country have enthusiastic support and response from the broad sectors of the people and personalities from various strata in south Korea, to say nothing of the people in the northern half of the Republic. The south Korean rulers, too, must have the courage to respond to our fair and just proposals, keeping abreast of this nationwide trend. This will be the only correct act befitting them as Koreans."

This appeal might be possible because he had gained confidence in national power as a result of the progress in construction. But he must be more influenced, above all, by his faith in the achievements gained in the past in the practice of his theory of unity.

## LET'S HAVE A HOPE FOR THE FUTURE

President Kim Il Sung's theory of Korea's reunification is not so difficult to understand if seen from practical examples. It rather has a tender aspect like an easy-to-answer question: "Aren't we all the same Koreans?"

Kim Pil Hung, head of the blast furnace workshop of the Kim Chaek Iron Works, was a petty-bourgeois intellectual by origin.

When the People's Army made a temporary retreat during the Korean war, Kim was forced to serve as an interpreter for the US imperialist aggressor army occupying the Kim Chaek Iron Works. After the war, it gave him pain to think of it. Tormented by guilty conscience, he felt small.

When President Kim Il Sung visited the Kim Chaek Iron Works in May 1957 he clasped his hand and encouraged him, saying:

"Socialist construction cannot be successful only with the strength of the working class. It is absolutely necessary to add creative wisdom to its energy. It is the intellectuals who do it, isn't it? I trust you."

This moved people to tears. At the word "trust", Kim's fighting spirit rose abruptly.

Just at that time, the works was faced with a difficult problem. There was only one blast furnace in the works in those days and, what is worse, it had to undergo radical repairs. Kim racked his brains to find a way to replace the firebricks of the furnace in a short time.

"I enjoy the leader's confidence. He did not go

into my past deeds." This thought kept his heart burning, and he went through with the undertaking.

Informed of this, the President held a meeting in North Hamgyong Province, where he said:

"Among the intellectuals there are petty-bourgeoisie and some who, forced by the enemy, had served as an interpreter. However, Kim Pil Hung has acquitted himself brilliantly of his task. How can we discredit such a 'heroic intellectual'? For what reason should we inquire into his antecedents and blame him for his crime?"

On hearing that workshop head Kim's wife was working at the Chongjin Chemical Fibre Mill, the President called her to him and asked about the details of her family. Then he wished the couple to lead a happy life, helping each other.

Kim and his wife could not sleep that night.

Later Kim became chief engineer. At present, I am told, he is a leading functionary of an important organ.

"A-bombs will take your lives. Run away to the safety zone in the south!"

Deceived by this demagogy, Mrs. Sin Sun Dok fled with her husband to Kaesong from Pyongyang in the wake of the US army toward the end of 1950. Her husband went to the south alone and she remained there.

She changed her surname into Kim and pretended to have come from Seoul. She had to eke out her living at a trade.

Soon came the cooperativization of trade. She became a member of the Kaesong Textile Producers' Cooperative. Life got stabilized. But she could not but feel constant remorse for having betrayed the country and assuming a feigned surname and career. She worked with her whole heart to forget it.

The Party praised her highly for what she had done and recommended her for a workteam leader

and the chairman of a branch of a Women's Union primary organization. Nevertheless, now and then the memory of her past life returned to her casually, bringing back the stings of guilty conscience. She felt rather uneasy about so deep a trust placed in her by the Party.

It happened one sultry day in August 1957. The President visited her cooperative. Looking round the thread-plying and thread-reeling workshops, the President encouraged the workers in his usual way, grasping their hands.

Then he said in a resonant voice: "Well, let's have a talk with women comrades." All rushed to the room of the Party chairman, the meeting place, with the expectation that they would be able to converse with the President.

The President inspired women workers around him to keep up their spirits, patting them on the shoulder one after another and laughing aloud. His manner and the congenial atmosphere emboldened Mrs. Sin.

(He loves us like his own daughters. I can no longer deceive the Party.)

"Dear leader!..."

She stood up instinctively. But she could speak nothing and threw herself down crying.

"What is it that makes you cry? Tell me, comrade. I will hear whatever you want to tell."

She opened the whole affair. The President looked out of the window pensively, tapping the desk with the staff of his fan.

"Those who were taken to the south at that time had no correct understanding of the Yanks. That's why they were cheated. There were some who committed crimes and followed the US imperialists. The Yanks had a peace maintenance corps organized with Koreans and got it to kill many Korean people. And when fleeing, they said that the north would

kill the members of the corps. So they, too, fled to the south."

Taking a glance round the company, he went on:

"However, the Party forgave all those who had joined in the peace maintenance corps or anti-communist organizations and repented of their blunders. As for those people who have gone to the south, we will not take issue with their past deeds, if they repent and come back to seek the embrace of the Republic. As you have experienced in your cooperative in Kae-song, we stand by the people and are ready to sacrifice ourselves for their sake."

Patting softly Mrs. Sin on the shoulder, the President said:

"We must not think happiness will drop out of the clouds for us. We must procure it through our efforts. It is only natural for you to yearn after your husbands who have gone to the south. The point is that you should strive for the building of socialism to make your husbands return to you."

Leaving a deep impression upon them, the President got on the car. But he alighted, walked back to Mrs. Sin and pressed her hand, saying:

"Set your mind at rest and work well in good health. You will meet your husband, I am sure."

## THE UNITY OF THE KOREAN NATION

As long as one belongs to the Korean nation, his desire for peaceful reunification must be all the same whether he is in the north or in the south.

Mr. Yongjeung Kim of south Korean origin is President of Korean Affairs Institute in Washington.

Eight years ago, in November 1964, he sent a letter to President Kim Il Sung and the person in authority in south Korea respectively. In it, he advanced a proposal on the independent, peaceful reunification of Korea. The government of the "Republic of Korea" in the south offered no reply, but President Kim Il Sung made public his reply in January 1965.

I brought out the contrast between President Yongjeung Kim's proposals and the reply of President Kim Il Sung, itemized their contents and built up the following construction, which will bring into relief an "active" national consensus for the peaceful reunification of the north and the south: ("A"—proposal of Mr. Yongjeung Kim; "B"—reply of President Kim Il Sung.)

A: I am very pleased over the resumption of the movement for the peaceful reunification of our country. I have a firm belief that you will do your best to meet this irresistible demand of our people.

B: Reunification of the country is an urgent national task which cannot be postponed any longer. It is high time for all Koreans, without exception, who are patriotic and concerned about the future of the nation, to do their

utmost to reunify the country and our Government has made persevering efforts to this end.

A: There is no doubt that our nation will be either reunified to survive or ruined. No nation can be independent if it is under the protection of a foreign country, and no country will bring us reunification on a silver plate. If we continue to place our personal interest above the national interest, we will be unable to reunify our country.

B: The question of Korean reunification is an internal affair of the Korean people which admits no interference from outside forces. It must be settled by the Korean people themselves. Foreigners are not in a position to solve the internal affairs of our nation.

Withdrawal of all foreign troops from south Korea is the prerequisite to the solution of the question of reunification. In north Korea there are absolutely no foreign troops. There can be no independence or sovereignty as long as a foreign army of aggression is stationed on one's territory.

A: If the south tries to impose its will upon the north, and vice versa, it will be impossible to realize reunification, the desire of all the Korean people. You will agree with me about the fact that if a compromise cannot be reached on a democratic basis it is against the will of the people.

B: We consider that reunification must in any case be accomplished in a democratic way, in accordance with the general will of the entire Korean people, and not by one side forcing its will on the other side. We have always maintained that the authorities, political parties, social organizations and individual person-

alities of north and south Korea should sit together and negotiate sincerely and open-heartedly to solve the question of reunification.

- A: I make the following proposals for reunification, hoping that you will consider them. First, to form a reunification commission for negotiations, to which the north and the south send five members each, and the eleventh member of which shall be elected Chairman by both sides.
- B: The reunification commission you have suggested is analogous to the Supreme National Committee we have mentioned, which is composed of the equal number of representatives appointed by the two governments. In our opinion, it would also be a good idea to work out measures for restoring the national bonds and for carrying out the reunification of the country independently, not necessarily through the form of a Confederation as a transitional step, but by setting up a joint organ to be composed of representatives from north and south Korea.
- A: To take humanitarian and economic measures at once as a prelude to political settlement.
- B: If the south Korean authorities cannot accept the Confederation, then the nation's tribulations caused by the division should at least be softened by effecting economic and cultural exchange, leaving aside political questions for the time being. The economic exchange would organically combine industrial north Korea with agrarian south Korea and facilitate the independent development of the national economy. Along with this, cultural ties in all spheres of science, culture, arts, sports, etc., should be restored, and travel of people and



exchange of letters between north and south be effected.

- A: To make foreign troops withdraw and to reduce the numerical strength of internal armed force to the level of constabulary units and to acquire the right to dissolve the Military Armistice Commission.
- B: It is of prime importance in achieving the reunification of the country to eliminate the tension created between the north and the south. It might be recalled, we have time and again proposed to the south Korean authorities that after US troops are completely withdrawn from south Korea, north and south Korean authorities conclude a peace agreement, and that the armed forces of both north and south Korea be reduced to 100,000 or less. We regard as a welcome idea your proposal that the north and south Korean armies be cut to the level of constabulary units.
- A: To make preparations for free all-Korea elections.
- B: To hold free north-south general elections, there should first be full guarantees of complete freedom of political activity for all the political parties, social organizations and individual personalities, as well as freedom of speech, the press, assembly, association and demonstration, throughout north and south Korea, without interference by any foreign country, and all the political prisoners should be set free unconditionally. Only through such genuinely democratic elections based on the principles of universal, equal and direct suffrage by secret ballot, can a unified independent and democratic government be established which represents the interests of all classes and strata.

- A: In spite of the difference of political views between us we are the same Koreans before everything else. We should respond to the call for the fulfilment of patriotic duties.
- B: If a man defends the interests of the nation and desires the country's reunification, we will join hands and go together with him at any time, regardless of his political views and ideology and of his past record. If all the patriotic forces of north and south Korea unite, we will definitely open the road to contact and negotiation between the north and the south, realize mutual cooperation and exchange, force the US army to withdraw, and achieve the reunification of the country.



**JAPAN AND  
KOREA—NEAR YET  
DISTANT NEIGHBOURS**



## AT THE HOUSE IN MANGYONGDAE WHERE PRESIDENT KIM IL SUNG WAS BORN

Mangyongdae, to be more precise, Mangyongdaedong in Mangyongdae District of Pyongyang City, is a scenic place overgrown with pine trees. It lies on the northern bank of the Taedong-gang River, about 12 kilometres away from Pyongyang. Foreign visitors to the DPRK usually go to see it first. On April 15, 1912, two years after Japan made Korea its colony, a child was born there, as a son of Kim Hyong Jik, an active anti-Japanese fighter. He was named Kim Song Ju. He is now President Kim Il Sung of the Democratic People's Republic of Korea.

I visited Mangyongdae one cold day in late December last when the temperature stood at seven degrees below zero. But, now on the eve of April 15, the President's 60th birthday, it must be presenting a picturesque scenery, with all sorts of flowers blooming.

Kim Il Sung was, so to speak, a "legendary hero". Moreover, because of the repeated wartime propaganda that "a man called Kim Il Sung was killed by the Japanese army", we Japanese have its afterimage still now. This is no wonder, for the matter bears on the northern half of Korea which is near, yet very loosely related, to our country.

The entrance to Mangyongdae looked like a public garden. Nay, its whole area gave the appearance of

a park. This is natural because Mangyongdae, where the house of the Korean people's respected and beloved leader Comrade Kim Il Sung's birth is preserved, is their spiritual birthplace and the "spring-head of revolutionary spirit".

Walking along a path as beautifully laid out as that in a park, we saw a straw-thatched house on the left. In the eyes of us Japanese it looked just like a tea ceremony room with its parkish surroundings. Our guide told us in a tone of reverence: "This is the house where President Kim Il Sung was born."

Inside the house, we found that it was just a Korean cottage of an antique style. The last room had been occupied by Kim Hyong Rok, uncle of the President, the second by Kim Hyong Jik and Kang Ban Sok, his parents, and Kim Song Ju himself, that is, the future President Kim Il Sung, and the first by his grandparents. The first room adjoined to the kitchen. Each room had a width of some three or four and a half Japanese floor mats, and, surprisingly enough, even the furniture of those days, such as tablewares, a brazier, chests of drawers, a low desk and an inkstone case placed on it, were preserved. They were all old and coarse but kept very clean.

Opposite to the house there stood a barn where a plough, a hoe, a smoothing-stone, a sickle, a *chige* ("A" frame for carrying loads), a spinning wheel, a loom and so on were on display.

It is usual for such things to be covered with dust. However, things here were so clean like those on the display-stands of a museum.

There was an awfully misshapen water jar.

When I felt the jar as it looked like a precious curio, our woman guide remarked: "Unable to afford a perfect crock, the President's grandmother purchased this deformed one at a low price and used it all along."

During the life of Kim Ung U, the President's great-grandfather, the family had moved from Chung-song-ri, Pyongyang, to Mangyongdae because of the difficulty of living. It may be surprising to hear that one moves to such a beautiful place owing to a hard life. But, in reality, it is nothing surprising. Mangyongdae was the graveyard of the family of Li Pyong Taek, a big landlord, and Kim Ung U acquired that cottage nearby the grave as a grave keeper for Li's family. And, he became a tenant farmer to till Li's land in the neighbourhood.

President Kim Il Sung is, so to speak, a "great-grandson of a tenant-grave keeper". But his forefathers were not ordinary tenant farmers. His great-grandfather was a patriotic fighter, who took the lead in the battle in which the US pirate ship *General Sherman* was burnt down, attacked by the flaming boats laden with firewood, when she intruded into the Taedong-gang River (1866).

The President's grandfather Kim Bo Hyon and his grandmother Li Bo Ik were also ardent patriots who encouraged their sons and grandsons in their revolutionary activities. In particular, his grandmother was held in "hostage" in those days when President Kim Il Sung was engaged in the anti-Japanese guerrilla warfare. She was asked to persuade "Commander Kim Il Sung to submit". But, she said: "If you kill me, my Song Ju will make carrion of you." This gave Japanese imperialists' lackeys the shudders.

Kim Hyong Jik, father of the President, was an outstanding leader of the anti-Japanese national liberation movement. He had embarked upon the independence movement early in his middle school days. He was a teacher of the Myongsin School at Ponghwa-ri, Kangdong County. And, when his eldest son Song Ju was five years old, he formed the Korean National Association, an underground revolutionary



organization. Its membership was composed of champions of the independence movement at home and abroad, and its influence spread as far as the Chientao district of northeast China and the southern part of Korea.

The following is a document prepared by the Japanese side when Kim Hyong Jik was arrested.

Feb. 18, the Seventh Year of the Era of Taisho  
Secret Service Police Section, No. 309

On the Detection and Disposal of a Secret Association (Gist of the Report Submitted by the Chief of the Police Affairs in South Pyongan Province)

A secret association called the "Korean National Association" which had planned to restore national power in collusion with disaffected Koreans abroad was detected and the persons concerned were arrested to be brought to criminal prosecution.

The details are as follows:

1. Names of Its Members

Kim Hyong Jik, aged 24, teacher of  
a private tutorial school

Permanent Domicile: Nam-ri, Kopyong Sub-  
county, Taedong County, South  
Pyongan Province

Address: Tongsam-ri, Koup Sub-county, Kang-  
dong County, South Pyongan Province

Here, Mangyongdae which must be vibrant with the advent of spring, was vividly engraved with the genealogy of an actual revolutionary family to break the illusion of a one-time "legendary hero", and I bore witness to it.

## ON THE PROBLEM OF RELATIONS BETWEEN KOREA AND JAPAN

"What is the Korean people's, particularly the DPRK's view of the present Japan?" "What do you think should be done to put an end to the present state of 'near yet distant neighbours' and to establish normal diplomatic relations between them?"

Answering these questions, President Kim Il Sung said:

Japan is a neighbour of ours. As you say, however, our two countries have now become "close yet distant neighbours". This cannot but be a very abnormal situation.

Historically speaking, our country was invaded by Japan, the latter being an aggressor on our country. But the aggressor was the Japanese imperialist, not the Japanese people. It is not a bad but a desirable development that the Democratic People's Republic of Korea and Japan, neighbours to each other, should establish normal relations.

Ever since its founding, the Democratic People's Republic of Korea has hoped to establish good-neighbour relations with Japan despite the differing social systems. This stand is based on the fair and aboveboard foreign policy of our Republic which establishes amicable relations with all countries that

adopt a friendly attitude towards our country on the principles of equality and mutual benefit.

To our regret, however, the Japanese government has been unfriendly towards our country from the outset. Although several Cabinet changes have been made from Yoshida to Kishi, Ikeda, and Sato, there has been no change in the Japanese government's hostile policy towards our country.

This hostile policy has become even more unscrupulous since Sato formed a Cabinet. The Japanese government has been making inroads into south Korea following the conclusion of the "ROK-Japan treaty" with the south Korean puppets, and encourages them to oppose national reunification and seek a fratricidal war. Japanese Prime Minister Sato and his followers openly talk about involvement in a war against the DPRK and wantonly insult the Korean people.

It is entirely because of the Japanese government's hostile policy towards our country that good-neighbour relations have not yet been established between us.

Our stand on the relations between Korea and Japan is clear and constant. We hope even now to put an early end to this abnormal situation and establish normal relations between the two countries. We believe this is in the interest and in accord with the desire of our two peoples and also beneficial to peace in Asia and the world.

The Japanese government should, first of all, change its attitude towards our country in order to establish friendly relations, and thereafter diplomatic relations, between our countries.

Whether the Japanese Cabinet will be replaced is an internal affair, and so we will not meddle in the matter. The main point is the attitude of the Japanese government towards our country. Even if the Prime Minister of Japan is replaced, relations between our two countries cannot be improved as long as its policy towards us remains unchanged. If the Japanese government adopts a friendly attitude towards our country, all problems will be solved smoothly.

The Japanese government should change its incorrect policy to keep abreast with present trends. It must give up its hostile policy towards the Democratic People's Republic of Korea. It must also abrogate the "ROK-Japan treaty", stop its act of re-invading south Korea, renounce the folly of trying to pit Koreans against Koreans by abetting the south Korean puppets and so fish in troubled waters.

These days an extensive campaign is afoot among the Japanese people and progressive circles to establish good-neighbour relations with the DPRK. Sometime ago there came into being the "Dietmen's League for Promotion of Japan-Korea Friendship" comprising 234 Diet members from the ruling and opposition parties. Local assemblies have also adopted resolutions demanding the establishment of state relations with the DPRK. We consider this is a very good development and hope their struggle will bear fine fruit.

If the Korean and Japanese peoples wage a joint struggle successfully, it will be possible to establish diplomatic relations between our two countries. Once

this is done, the policy the Japanese government has so far wrongly pursued towards our country will end. We think that friendly relations between the two countries can be developed even before the establishment of diplomatic relations. The present conditions suggest that it will take some time for Korea and Japan to establish diplomatic relations. Even before we establish diplomatic relations with Japan, we are ready to have as many visits of people as possible and conduct wide-scale trade and interchanges in the economic and cultural fields.

The friendly relations between Korea and Japan should on all accounts be established on the principle of reciprocity. Though there is presently some interchange between the two countries, it cannot but be unilateral in character, owing to the unfriendly attitude of the Japanese government. I wonder if the Japanese government is afraid of falling out of favour with either the United States or the south Korean puppets. It is clear that in these circumstances it is absolutely impossible to improve the relations between the two countries.

After all, the establishment of good-neighbour relations between Korea and Japan and its timing depend entirely on the attitude of the Japanese government, regardless of the concrete procedures for it.

As for the question of the 600,000 Koreans in Japan, it is, in essence, a matter which resulted from past colonial rule of the Japanese imperialists in our country. Korean citizens in Japan are not accorded the treatment due to foreigners, although it is a stark fact that today they have their own fatherland. This

is attributable also to the unfriendly attitude of the Japanese government towards our country.

Korean citizens in Japan have waged a strenuous struggle to defend their democratic, national rights, overcoming many difficulties. In particular, they formed Chongryon (the General Association of Korean Residents in Japan), an organization of overseas nationals of the Democratic People's Republic of Korea. They have splendidly embodied the Juche idea in the movement of Koreans in Japan and, united closely around Comrade Chairman Han Dok Su, have made great successes in the struggle to defend their democratic, national rights, promote the peaceful reunification of the country and cement international solidarity with the Japanese and the progressive people of the world.

It is thanks to the active support and encouragement of the Japanese people, progressive political parties and social organizations, and individuals from all walks of life that the Korean citizens in Japan under the guidance of Chongryon have scored these successes despite various obstructive machinations by the Japanese government. We are very grateful for this support and take this opportunity to express through the *Yomiuri Shimbun* heartfelt thanks to our Japanese friends.

It is natural for the Korean citizens in Japan to defend their national rights and it accords with international law, too. Probably Japanese residing in other countries will also defend their rights, and will not waive them. This is the case with all nations.

Let me speak of the national education of Ko-

rean citizens in Japan.

As you know, a nation is characterized above all by community of its speech and letters. There can be no Korean nation separate from our spoken and written language. The Japanese government's persecution of the national education of Korean citizens in Japan, therefore, cannot be construed otherwise than an act prompted by an impure political motive. We attach great importance to their national education and intend to continue our assistance, both material and moral, to this work in the future.

The reactionary circles of the Japanese government, hand in glove with the south Korean puppet clique, are now forcing the Koreans in Japan to apply for "permanent residence" and imposing "ROK nationality" upon them. They are ostensibly talking about "freedom" to choose nationality, but, in fact, accord special "favours" to Koreans in Japan if the latter accept "ROK nationality", and bring unfair pressure to bear upon those who have the DPRK nationality.

It seems some Koreans in Japan, harassed by this, accept "ROK nationality". It leaves no doubt that although they are forced to change their nationality, they will give active support to the DPRK just as the south Korean people unanimously support us today.

The repatriation of Korean citizens in Japan which was suspended for some time, has been resumed in accordance with the agreement reached between the Red Cross organizations of Korea and Japan. It is a positive step not only in defending the national rights of Korean citizens in Japan, but also

in developing friendly relations between the Korean and Japanese peoples. We hope that with the support of the Japanese people, this operation will continue in the future, so all Korean citizens in Japan who want to return home may do so.

It is also important to guarantee to Korean citizens in Japan the freedom of travel to and from their homeland, along with the right to repatriation. Among the Korean citizens in Japan there may be some who cannot return home right now because of this or that reason. Nevertheless, they must not be deprived of the right to travel to and from their homeland. Of the foreigners now living in Japan, only Korean citizens are denied freedom to visit their homeland. This unwarranted discriminatory step and violation of human rights must be discontinued at once. The repatriation ship plying between Chongjin and Niigata should be allowed to carry not only those returning to their homeland, but also those who wish to visit their families, relatives and friends in Korea and then return to Japan.



## POSTSCRIPT

In 1961, 11 years ago, I took up President Kim Il Sung for the eighth number of a serial character sketch "These Figures Move the World" published in the Japanese magazine *Nihon*. Under the title "Kim Il Sung, a Magician Driving 'Chollima'" I wrote: "The backbone of the DPRK is the individuality of Premier Kim Il Sung."

With regard to the absolute popularity he earned in the days of the anti-Japanese armed guerrilla warfare in Mt. Changpai, I wrote:

"The greatest wish of the children and young women teachers and nurses in the guerrilla base was to become members of the guerrilla unit commanded by the General himself. When there was a news that the General would come for inspection, an air of liveliness pervaded the guerrilla base, and the women started making arrangements for the reception of the General with a light heart.

"A strong, vigorous young man, the General was a beacon of hope to the children in the mountainous base, and a teacher to the women and old people, whom they respected and revered so fervently that they would give the world to him." I added:

"Among the Korean peasants in the anti-Japanese guerrilla base at the foot of Mt. Changpai as well as in other areas was circulating a rumour that Kim Il Sung used the 'art of land contraction'. In guerrilla battles Kim Il Sung's units would employ the tactics of raising a shout in the western mountain to distract the enemy's attention, and making an all-out attack from the eastern mountain. The peasants

who watched it would have probably thought that his units had flown from the western to the eastern mountain in one breath by 'contracting land'."

In conclusion, I wrote: "President Kim Il Sung usually says to his subordinates working in administrative organs that 'administrative work is an art of leadership'. He repeatedly lays stress on 'human relations' in all fields. This is related to his belief that to get people on the move is precisely an art. This concept is very characteristic. It elevated his being to the level of a guardian spirit for the guerrillas in the 15-year-long guerrilla warfare which he fought through barehanded against the Japanese army, without getting arrested although the enemy had set a prize on his head."

Having met President Kim Il Sung and seen for myself the people's enthusiastic reverence for him during my recent visit, I felt that there was little need to correct the above short sketch which I had written 11 years ago. If I should do it, I would rather change the word "administrative" in the sentence, "administrative work is an art of leadership", with the words such as "political, constructive and revolutionary" to give it an extended meaning.

The Democratic People's Republic of Korea is, in a word, the "Republic of Kim Il Sung". This means that the DPRK is a country where his personality is indelibly stamped into the people, a country where the people's trust in him and their respect and love for him have burned like a fireball and turned into the energy of the revolutionary ideology to carry out enormous construction which seems almost Herculean.

After having an interview with President Kim Il Sung and talks with people, primary and middle-school boys and girls and Party leaders, I got the following impression after all:

"The people of this country value the spirit displayed in the period of the anti-Japanese guerrilla warfare in Mt. Changpai and wage even now their day-to-day struggle in the spirit of carrying it forward."

As an example I can cite a juvenile art festival held at the Pyongyang Students and Children's Palace on the eve of the New Year.

When the President appeared in the doorway, a wild burst of cheers rose from among the one hundred thousand and more primary and secondary school boys and girls who gathered in crowds in the grand Children's Palace. Dozens of boys and girls with red scarves around their necks, who had been lining up in the doorway, rushed to the President with cheers and clung to his big body like grasshoppers. It was really a marvelous sight. Amid the loud cheers was heard a boy's high-pitched cry "*aboji, aboji*". Those standing in the back rows, unable to approach and cling to him, struggled and wriggled. They jumped and waved their hands, shouting "*aboji*" or "*father*" at the top of their voices.

The bulky physique of President Kim Il Sung was jostled in the crowd of children like the pole in a pole-fighting game, yet he was smiling very happily.

He is said to spend every New Year's Eve together with children until he sees the New Year in. I wonder whether there has ever existed in the world such a head of state as he who greets the New Year in this way. I wonder if there has ever been in any other countries such a politician as he whom children in the streets cling to, calling him "*father*".

I was deeply moved by the fact that what had originated in the guerrilla bases 30 years ago was vividly impressed on the minds of the children of the DPRK today.

That which took its rise in the guerrilla bases during the anti-Japanese armed struggle is the "*Juche*"

idea" which has become quickly known among us Japanese these days.

As for the independence, liberation, revolution and construction of Korea, the Korean people must carry them out by themselves with the responsibility of "masters". An attempt to rely on outside forces would give rise to factional strife under their influence and eventually reduce the country to a colony as it did in the closing days of Li Dynasty.

It was from that original idea that the spirit of self-reliance was born and a beautiful country sprang up like an undying bird on the heaps of ashes caused by the Korean war. In the centre of that energy there was Juche, and at the head of that revolution there was the tempo of President Kim Il Sung's optimistic revolutionism.

The Juche idea means President Kim Il Sung. Juche is the backbone of the DPRK itself. Therefore, the DPRK is, in a word, President Kim Il Sung's country and a "little Red utopia" where is now being embodied his strong individuality.



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